UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is, not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity explains how the law of mind can be exercised by every man and woman—for it is as operative today as it was 2,000 years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy, Kansas City, Mo.

THE NEW DISPENSATION

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.—*Revelation.*

REFORM YOUR THOUGHT

CHARLES FILLMORE

THIS is distinctly the age of reforms. Never before have there been such widespread and persistent efforts by both men and women to right the wrongs of religion, society, and politics.

From the hearts and the souls of millions goes up the cry: "Set us free from our burdens." Every imaginable scheme of release is proposed, and each advocate of a panacea for the people's ills stoutly affirms his to be the only remedy that has virtue. It is observed that the majority of these reformers are clamorous that laws be enacted to force their theories upon the people. In this they are following the same old methods in curing the ills of the body politic that they have followed in the body physical, and the results will surely be of like impotency.

Laws, whether natural or artificial, are but the external evidence of an unseen power. They are simply effects, and effects have no power in themselves. When man looks to them for help in any condition of inharmony, he is departing from a universally recognized principle of sequence. God, Spirit, or Mind—as you choose to name it—is the supreme dictator, and thought is its only mode of manifestation. Mind generates thought perpetually; all the harmonious and permanent affairs of men, and the innumerable systems of the infinite cosmos, are moved in majestic measures by its steady outflow.

All power has its birth in the silence. There is no exception to this rule in all the evidence of life. Noise is the dying vibration of a spent force. All the clatter of visibility, from the harangue of the ward politician to the thunder's roar, is but evidence of exhausted power. As well try to control the lightning's flash by wrapping

the thunder about it, as to attempt to regulate mind by statutory enactments.

All reforms must begin at cause. Cause is mind and mind does all its work in what the world calls silence, but which is in reality the only realm where sound and power go hand in hand. The physical visibility, with all its social, religious, and political laws, customs, and ceremonies, is but the flimsy screen upon which mentality throws its incongruous opinions. God's thought is love, the inherent potentiality of the God man, which knows neither persons nor things, mine nor thine, but a universal brotherhood in which perfect equity and justice reign in joint supremacy. All philosophers and sages have recognized this silent cause, this perpetual outflow from center to circumference. Emerson says of Plato: "He was born to behold the self-evolving power of Spirit, endless generator of new ends; a power which is the key at once to the centrality and the evanescence of things." Jesus Christ said: "The kingdom of God is within you." "Seek ye first his kingdom; and his righteousness and all these things shall be added unto you." Elijah found God, not in the whirlwind, the earthquake, nor the fire, but in the "still small voice."

All men who have moved the world to better things have received their inspiration from the Spirit within, and have always looked to it for instruction. God is not a person who has set creation in motion and gone away and left it to run down like a clock. God is Spirit, infinite Mind, the immanent force and intelligence everywhere manifest in nature. God is the silent voice that speaks into visibility all the life that there is. This Power builds with hands deft beyond the comprehension of man, and keeps going with all its intricate machinery, universe upon universe, one within another, yet never conflicting. All its building is from center to circumference. From the molecular and atomic theories

of the physicist to the mighty swing of a universe of planets around their central suns, is this evidenced.

Every act of man has its origin in thought, which is expressed into the phenomenal world from a mental center that is but a point of radiation for an energy that lies back of it. That point of radiation is the conscious *I*, which is, in its correct relation, one with Cause, and has at its command all the powers potential in Cause. The conscious *I* can look in two directions—to the without where the thoughts that rise within it give sensation and feeling, which ultimate in a moving panorama of visibility; or to the within, whence all its life, power, and intelligence are derived. When the *I* looks wholly within, it loses all sense of the external; it is then as the Hindu yogi sitting under his banyan tree with his eyes riveted on the point of his nose, denying his very existence until his body is paralyzed. When it looks wholly without upon sensation and feeling, it loses its bearings in the maze of its own thought creations. Then it builds up a belief of separateness from, and independence of, a causing power. Man sees only form, and makes his God a personal being located in a city of dimensions. This belief of separateness leads to ignorance, because all intelligence is derived from the one divine mind, and when the soul thinks itself something alone, it in consciousness cuts itself off from the fount of inspiration. In belief separate from his source, man loses sight of the divine harmony. He is like a musical note standing alone, looking upon other notes as having no definite place upon the great staff of nature, the grand symphony of life.

Life is a problem backed up by a principle, whose essence is intelligence, which the wise man always consults. The ignorant and headstrong trusts to his intellect alone to carry him through, and he is always in a labyrinth of errors.

A belief prevails that God is somewhat inaccessible;

that he can be approached only through certain religious ordinances; that is, a man must pray much in a formal way and attend church in order to know God. But these are mere opinions that have been taught and accepted by those who perceive the letter instead of the spirit. For if God is Spirit, the principle of intelligence and life, and everywhere present at all times, he must be just as accessible as the principle of mathematics, and fully as free from formalism. When a mathematician finds that his answer to a problem is not correct, he consults the principle and works out the correct solution. He knows that all mathematical problems inhere in mathematical principle and that only through it can they be worked correctly. If he persistently ignored the principle and blundered around in a jumble of experiments, he would be attempting to "get up some other way," and he would prove himself a "thief and robber," for there is but one way. God, or infinite Mind, is the way, and he is always within reach of every man, woman, and child.

It is not necessary to go in state to God. If you had a friend at your elbow at all times who could answer your every question and who loved to serve you, you certainly would not feel it necessary to go down on your knees to him or ask a favor with fear and trembling.

God is your higher self, and is in constant waiting upon you. He loves to serve, and will attend faithfully to the most minute details of your daily life. If you are a man of the world, ask him to help you to success in any line that you may choose, and he will show you what true success is. Use him every hour of the day. If you are in doubt as to a certain business move, no matter how trivial, close your eyes for an instant and ask the Silent One within yourself what to do, just as you would send a mental message to one whom you know and who could catch your thought. The answer

may not come instantly; it may come when you least think of it, and you will find yourself moved to do just the right thing. Never be formal with God. He cares no more for forms and ceremonies than does the principle of mathematics for fine figures or elaborate blackboards.

You cannot use God too often. He loves to be used, and the more you use him the more easily you use him and the more pleasant his help becomes. If you want to buy a drink of whisky, a dress, a horse, a house, or if you are thinking of driving a sharp bargain with your neighbor, going on a journey, giving a friend a present, running for office, or reforming a nation, ask God for guidance, in a moment of silent soul desire. Nothing is too wicked or unholy to ask God about. If you are doing things that are considered wicked, you will find swift safety in asking God first, then acting or refraining, as you are moved. Some people act as if they thought that they could hide themselves from the one omnipresent intelligence, but this is the conclusion of thoughtlessness. God knows everything that you do, and you might just as well have his advice. God does not want you to reverence him with fear. God certainly never can get your confidence if you constantly stand in quaking fear of him. He will do you a favor if you ask in a jolly, laughing way, just as quickly as he would if you put your request into a long, melancholy prayer. God is natural, and he loves the freedom of the little child. When you really find yourself in his glorious kingdom of love you will have become "as a little child."

God's kingdom of love and unity is now being set up on the earth. His hand will guide the only ship that will ever sail into the Arcadian port, and the contented, peaceful, and happy people that throng its decks will sing with one voice: "Glory to God in the highest."

REGENERATION

THEODOSIA DEWITT SCHOBERT

"YE MUST be born anew." "And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We find that much fear of the term, regeneration, seems to exist in some of our readers and students, even in some of those who call themselves teachers and healers. They do not understand clearly what regeneration is. They connect it in their minds with the thought of celibacy only; they see in it nothing but the giving up of the pleasures of sensation, derived through sex relation; they vision its results as broken homes with husbands and wives separated and unhappy. They do not take into consideration the greater joy and satisfaction which come to those who willingly forgo the things of sense for the things of Spirit, through the change of mind that must precede the change in their manner of living, for regeneration begins in the lifting up of the thoughts.

After one has begun to live in the regenerate life, the impulses and desires and habits of life alter gradually to correspond with the higher trend of thinking. Things that at one time seemed very necessary to one's happiness and well-being are no longer attractive to him, and it is really no sacrifice for him to discontinue them. He is glad to let them go that he may lay hold more firmly of those spiritual blessings which alone can satisfy the body as well as the soul.

If we would always remember to deal with each problem of our lives where it exists as an idea in the mind, instead of trying in the personal consciousness to adjust outer conditions first, we should be saved many

inharmonious experiences and much unrest and anxiety. But as soon as we catch sight of a truth that appears good to us, we immediately seek a way to make an outer adjustment instead of working to establish this truth in our inner consciousness. We are inclined to be much more concerned about getting rid of something in the external that no longer pleases us, or about holding to an outer pleasure that we do not wish to let go of, than we are in freeing our inner consciousness from the beliefs and the ideas that keep the outer in expression.

Because we have not understood how to get at the root of certain existing conditions, and so bring about a harmonious adjustment all the way through, from the inner to the outer, some of us have entertained a dread of accepting the regeneration truth in its fullness. Thus we put off the day of our complete deliverance from sin, disease, and death, and we hold ourselves in a sort of self-condemnation for not being courageous enough to follow Jesus all the way, as we know within ourselves that we should. We are irritated by our lack of courage, and we find in our hearts a resentment toward the subject of regeneration and toward any one who is brave enough and true enough to Spirit to seek to impart the full import of the message of Truth as he sees it. We may have come to the conclusion that the world is not yet ready for the regeneration truths; but if the world be not ready it is because these truths have not been clearly presented and so have been misunderstood and misrepresented.

Regeneration is the only way to life eternal, and unless it is taught, the majority of the people of the earth may be much longer than is necessary in finding out that there is a higher, a better, and a more satisfactory way of living than that of generation. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they

have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Unless the preacher is true enough to Truth to carry the message given him, how can he be one of God's real ministers of life to the people?

Regeneration elevates the whole man from material to spiritual consciousness and expression. That which has been born of the flesh must be born anew from above; that which thinks, expresses, and manifests materially must be raised to spiritual thought, expression, and manifestation. In the regeneration, the new life in Christ, which is realized throughout the whole man, resurrects, renews, and redeems every atom of the organism from the effects of error; the individual thus becomes a new creature entirely, a spiritual being, immortal, instead of being subject to mortality.

One meaning of regeneration, as given in the Webster's New International Dictionary is, "Reëstablishment on a better basis." This is a very good definition. Through error man has established himself in a material realm, wherein disease, trouble, lack, and physical death prevail. He must be raised from this state and become established on the spiritual basis which is his real, abiding foundation. By denial of error ideas and affirmation of the truth of his being, this recreating work is begun in him through the power of the Holy Spirit. In this same way it is carried on until man is completely restored to his true inheritance as a child of God. He becomes perfect in his expression and manifestation, as he always has been in his true inner self.

From the foregoing you will perceive that many things enter into regeneration besides the sex problem, and one may use the word without having any definite reference to sex. But sex does enter into it, and has a very vital place in it. Sooner or later in the process of regeneration, and usually before one has gone very far

in the regenerate life, the question of sex must be dealt with and a right adjustment made concerning it. But this fact need not trouble any one, because if one is true to the daily cleansing, renewing, and transforming of his consciousness, he will day by day be given light, grace, and power to deal with every problem that arises in the without. As he is really lifted up to the spiritual plane in his thoughts and inner tendencies and desires, everything that belongs to the sense man will pass out of his experiences, for nothing can come to one in the outer that has no counterpart somewhere in consciousness. When, in the overcoming of any error, we reach the place described in John 14:30, "The prince of the world cometh: and he hath nothing in me," we may rest assured that nothing of the character of that particular error can come to us from without. It cannot reach us, because we are established in Spirit.

A Unity correspondent who had an incomplete idea of our teaching regarding the overcoming of the desire for sensation through sex, thought that we advocate repression through will power. To this correspondent one of our workers made the following explanation:

The truth about sex is not a complicated one, but because man's spiritual conception is clouded by the ignorance of the sense mind, the truth seems obscure. Sex, or creative force, is the center of the human make-up, but its physical expression, or any waste of the seminal fluid, is the lowest plane on which man may function. Sex energy, instead of being dissipated in noncreativeness, should be lifted and brought forth in new ideas, in new accomplishments, in beauty, in grace, and in usefulness.

Many earnest metaphysicians are so strenuous in their denials of sex that they kill out the life which it represents, and in consequence the body loses its vitalizing function. Denials made in this connection should be of the lust of sensation and not of sex as a universal life-giving energy. An affirmation of creative mastery is very good, for it directs the thoughts into channels of wholesome activity, instead of allowing them to run riot in the emotions.

We do not condemn marriage. It is all right on its plane, but there is a higher goal—a goal that points to eternal life and joy, and not to generation with its attendant heartaches, diseases, and death.

The surest way to overcome sex tendencies lies in the willingness to face about and become vitally interested in doing, thinking, and talking about those things that are constructive.

The foregoing is very true. None of the problems one has to meet in his overcoming is at all complicated if it is faced fearlessly and in understanding. Any error or limitation, if continually thought about and thus held to, grows bigger and bigger. By constantly denying and fighting an error that we wish to overcome, we may hold it in our minds until it becomes almost an obsession. The way to release any of the limitations of sense is to deny the error, and then to let go of all thought about it by turning one's full attention to the building up of the good that he wishes to express. Especially is this true in raising the creative life forces of the organism to a higher plane of activity. Deny the false expression of these forces in sex activity or in any other way through which you realize a dissipation of your vitality; hold the thought of spiritual cleansing and purification for your entire consciousness and body. Then turn your attention to the doing of some useful, constructive work, or activity, thus utilizing your life forces for good and strengthening them in their higher and better ways of expressing.

One of our poets has said: "Make your passion write poetry." We all can do this, or something similar. We can make passion develop wonderful talent along any line that we desire, by seeing it as evidence that the pure spiritual life is seeking admittance into our body consciousness. By loving this life, blessing it, and utilizing the power of our word connecting with I AM, we can lift this life and direct it to the rebuilding of our brain cells and to the unfolding and developing of

whatever we desire. These life forces in us are our creative ability, and nothing is impossible to him who knows the truth and practices it. Instead of allowing our vital forces expression in the way of sense, thus depleting the body and dulling the ability to think and to do, we are to make them our servants for good, through wise use of them.

When all people learn the truth concerning regeneration, they will deny the destructive tendencies of expressing the life and substance of their bodies through sex activity and through other unwise ways, and will direct their forces aright. There will then be no more longings in the hearts of men and women; there will be no unfulfilled desires, no running here and there for worldly pleasures, and no seeking for this and that in the outer to satisfy souls. In reality, dissatisfaction is the crying out for God, and all will feel a lack, an emptiness, and a want while trying to subsist on the husks of materiality instead of the real things of Spirit. When men and women shall have learned to know and practice the truths of regeneration, they will be nourished and satisfied in mind, soul, and body; the more abundant life, which Jesus Christ came that we might have, will in deed and in truth be in each one the river of life, the streams thereof making glad the city of God —the entire consciousness. There will then be no thought or feeling of weakness, no disease, but each one will find himself alive through and through, and the joy of being fully alive will give abundant, joyous satisfaction and contentment to the whole of the man.

It is not generally realized, even by Truth students and healers, that when one becomes conscious of this river of life within him and directs its energizing power aright he radiates such energy that even his shadow falling on a sick person will heal that person.

No one can know too much about the truth of regeneration. Even if at first one thinks it impossible

to live the regenerate life fully, he can begin to lift his thoughts to the Christ standard. He can change his beliefs and his manner of thinking to that which accords with Truth, and if he is sincere in this, he eventually will become able to practice in full that which has become his habit of thought. It is a fact that our environment changes with our consciousness. But there first must be a real change in one's consciousness. Each one who is true to his trust will be given wisdom, patience, love, and everything else needed to deal justly and rightly and kindly—yet firmly when firmness is needed —with those about him, that they also may be blessed and set free. But it is necessary that people should know the regenerative truths and change their minds to agree with them, in order that the new life in Christ may at least begin its work in their lives, to the end that they may become fully "born anew."

One very important truth which one should always bear in mind is: One really has no one to contend with in his overcoming except the adversary in himself. This is true, no matter if one seems hindered by a husband, a wife, children, or any person or persons in the outer who are so closely unified with one's daily life that their opposition to the things of Spirit makes it seemingly impossible for one to get away from certain sense or worldly activities which he feels are handicapping him in his spiritual growth. When one understands this and goes to work with a will to cleanse and adjust his own inner consciousness by praying daily and speaking the word of Truth, his way in the outer will be made clear and easy.

As one is really raised in his own mind, heart, and life to the realm of the spiritual and true, his outer affairs and his relations with others about him will adjust themselves accordingly. If there are times when one should take an outer stand along some line of Truth, he will be shown so plainly about it, and will be enabled

to do it so completely in the Spirit of love and understanding, he will be so untouched by any thought of personality, that nothing can withstand him and no inharmony can result. One should know and remember that whenever any one comes to him for some outer, worldly thing, even if it be a husband or a wife seeking sex gratification, this outer request is not really what the dear one wants. Back of the seeming is the real longing of the soul for true spiritual joy and satisfaction. The occurrence should be looked upon as an opportunity to meet this inner need of oneness with God. If one feels it unwise to say anything aloud, he should silently affirm for himself and for the loved one the illumination, peace, purity, and freeing, satisfying, regenerating power of Spirit. If one has faith in his true words they will accomplish that whereto they are sent.

FINDING THE SECRET PLACE

How to seek? Where to find? How to abide in it? These are the questions that today, more than at any other time in the history of the world, are engaging the hearts of men. More than anything else it is what I want. It is what you want.

All these steps that we are taking, by speaking the words of truth and striving to manifest the light we have already received, are carrying us on swiftly to the time when we shall have consciously the perfect mind of Christ, with all the love and beauty and health and power which that implies.

We need not be anxious nor in a hurry for the full manifestation. Let us not at any time lose sight of the fact that our desire, great as it is, is only God's desire in us. "No man cometh unto me, except the Father draw him." The Father in us desires to reveal to us the secret of his presence, else we had not known any hunger for the secret, or for truth.—*H. Emilie Cady; Lessons in Truth.*

TRUTH APPLIED TO DENTAL ILLS

ARTHUR DUDLEY HALL, D. M. D.

"AS HE thinketh within himself, so is he," is a statement of fact regarding one's world of actuality, and means simply that one's experiences depend wholly on his consciousness of the one Presence, one Power, one Mind, and one Life which we call God.

Presumably one would like to know whether it is advisable to employ a dentist in the event of any imperfection in the teeth and their surrounding tissues. Another might want to know whether it is possible to have a third set of teeth, while some one else might feel that it is inconsistent for a Truth student to have anything done in the way of prophylaxis, filling of cavities, replacement of teeth by artificial dentures, or any of the innumerable operations that a dentist is called on to perform.

If you are positively established, to the point of acting upon it, in the consciousness that the very life that you are, being God, is absolutely perfect, you need never be concerned for your health, for you always will experience peace and harmony in your mouth and in all other parts of your body.

Your body is the temple of the living God and it should be kept in excellent order. One should not depend merely on the thought of cleanliness to keep his body free from dirt. In order to accomplish anything, one's thoughts must be carried into action. Many persons, through carelessness, allow the mouth to become unclean. Possibly a person who thinks nothing of having a filthy mouth and foul breath would be very much offended if he were told that his hands and his face were soiled or that his clothing needed brushing. We all recognize that the use of soap and water is good. Similarly a good tooth brush with tooth paste or tooth

powder will assist in keeping the mouth sweet and clean. One need not feel that the use of a dentifrice is inconsistent with Truth, for it is not. Furthermore, it is advisable to have dental prophylactic treatments regularly, that the deposits of calculus may be removed and the teeth kept thoroughly polished.

Whenever you brush your teeth, speak the word of Truth to them. Recognize that they, being manifestations of pure Spirit substance, show forth the wholeness and perfectness of Life. Remind yourself of this truth:

My teeth continually manifest the beauty, purity, and strength of Spirit substance.

One may claim to be steadfast in the practice of Truth and yet continually have cavities in his teeth. Unless one is free from all thoughts of the possibility of adversity, he holds himself liable to various inharmonious conditions of his teeth, even to the ultimate loss of them, with all the attendant disagreeable feelings. Regardless of the present state of your teeth, adopt and maintain the God consciousness by declaring:

My teeth are now made whole by the power of the omniscient Mind which expresses through my consciousness.

We have many testimonies that cavities in the teeth have been, by right thinking, filled with pure Spirit substance. All that is necessary in order to accomplish this result is that one remain so conscious of his wholeness, perfectness, and completeness that he will positively refuse to be influenced by appearances or sensation. The moment one wavers from the truth that he is life, mind, and power he is unable to demonstrate his Godhood. Hold the thought:

I recognize myself to be a visible expression of the one Mind, one Power, and one Life.

In the dental world we have heard of those who have grown a third set of teeth. Such instances are rare and by the majority are considered as freak cases. Instead of being considered as abnormal, such manifestations should be expected and looked upon as natural. It has been shown that every cell of the body is self-renewing. This being a fact, there is no reason why the tooth cells should not renew themselves, thus forming new organs of mastication, whether part or all of the tooth has become lost, either through decay or extraction. When one realizes that the life of which his teeth are made is continuous in its activity, as well as omnipotent and omniscient, then he will see clearly the reasonableness of producing teeth whenever it is necessary to do so. This point of view will do away completely with the race thought that man is supposed to have but twenty deciduous teeth, and later thirty-two permanent teeth which must be replaced through artificial means if he is so unfortunate as to lose them. It would be wise to promote the health of the teeth by thinking:

The intelligence and the power of the life that I am is able at all times to keep or to renew the cells which form my teeth, so that I always have a complete set of perfect and beautiful teeth.

Frequently we find people who are experiencing conditions which travel under the names of pyorrhea, trench mouth, and so on. The dental profession is not fully agreed as to the cause of such conditions, or as to the best treatment. These conditions respond to the word of Truth and whoever will realize the truth will get the desired results. The only reason why any form of disease manifests in one's gums is that one does not believe that God is all. Since the majority of people do not believe that Truth is true, it is not surprising that in the soft tissues of the mouth we have many actual demonstrations of false opinions.

My gums express purity, substance, and beauty under all circumstances and conditions.

An abscessed tooth is not an uncommon experience. This condition certainly is evidence of impurity and disintegration. Regardless of what the dental treatment may be, there is no reason why Truth should not be applied in such instances. We have testimonies of the healing of such cases through the application of Principle. In such instances the root canals have been found to be filled with pure Spirit substance and in a far better manner than they could have been filled by dentistry. When one realizes the absurdity of the belief that Life disintegrates, then he understands and appreciates the value of living in harmony with the universal life. Practice this thought:

The Life that I am, being God, is pure and cannot be irritated, nor can it disintegrate, for it is unchangeably perfect.

The infinite Power and Mind can do one thing as easily as it can do another. Since each one is infinite Power and Mind in manifestation, it is for each one to realize that there is no great or small, so far as his accomplishments are concerned. The sooner we get out of the idea that some things are more difficult than others, the easier it will be for us to do anything that presents itself to us. We must come to the realization, as did Jesus Christ, that it is not I, personally, but the Father, the infinite One, that does all things. When we have but little faith in what we desire to do and a correspondingly small amount of confidence in our ability to do it, we need not expect much to be done through us. On the other hand, when we place our implicit confidence in ourselves as God manifest, we find that nothing is impossible to us.

In me, bodily, dwells all the fullness of the Godhead.

Nothing can prevent Life from expressing itself. Should you, for the sake of personal appearance, or otherwise, need to have cavities filled, dentures made, or other dental operations performed, there is no reason for criticism or self-condemnation. Know that nothing can prevent Life from accomplishing its purpose, even to the extent of filling the teeth with Spirit substance or bringing new teeth into visibility, thus making fillings and artificial dentures unnecessary.

We have at least one instance in mind where a patient, having worn partial dentures for years, finally brought a new and perfect molar tooth into visibility. We feel that this result was obtained because the word of life was spoken continually for this patient. This example should be encouraging to those who feel that it might be inconsistent to have any dental work done or artificial dentures made when it is one's desire so to live in the consciousness of oneness with God as to restore his teeth and renew any missing ones through his adherence to the principle of life.

To those who still find it necessary to visit the dental office, we would give a few suggestions as to the attitude in which to go. All such treatments are merely aids which give temporary relief. Nothing will give release from tooth troubles except one's consciousness of the perfectness of the Life that he is. Those who seek the services of a dentist should take the attitude of nonresistance. They should not become tense in their thoughts nor in their actions during the operations. They should relax and let the Spirit of intelligence express in, through, and for them. Should they find it difficult to keep their thoughts steadfast upon the truth when they see the various instruments that are being used, they should close their eyes.

Perchance a definite statement of Truth does not come into their consciousness at the time. The writer has found that by speaking the word "peace," either si-

lently or audibly, satisfactory results are obtained. Any word of Truth spoken in the spirit of the word accomplishes according to the law of the universe, that like produces like.

Truth is the best dentist; and it has its price. The fee required is within the reach of all, for it is merely one's absolute steadfastness and persistence in the belief and the practice of the law of God:

Good is the one and only Presence, Power, Life, and Mind.

"All things are possible to him that believeth."

HAIL THE NEW

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
They would keep abreast of truth.
Lo, before us gleam her camp fires,
We ourselves must pilgrims be;
Launch our Mayflower and steer boldly
Through the desperate winter sea.
Nor attempt the future's portal
With the past's blood-rusted key.

—*Lowell.*

We are by nature inclined to love mankind. Take away love and benevolence, and you take away all the joy of life. Men are born for the sake of men, that they may mutually benefit one another.—*Cicero.*

Happiness is perfectly hollow unless there is a meaning behind it; unless it tells of intention somewhere; unless it means love.—*Phillips Brooks.*

You have the laudable ambition to help somebody. Satisfy this desire by providing some child with Wee Wisdom. $1 for a year's subscription.

POWER OF WILL

Extracts from a talk given by Ida M. Palmer to a class in healing.

MY willingness to do God's will has made me whole.

I am willing that the will of God be made manifest in and through me.

I know of only one place where we can develop a willingness to do God's will. I know of only one place where we can let go of the personal will and become willing that the will of God be made manifest. This place is the place of prayer. In "Christian Healing" Charles Fillmore quotes from John 7:17: "If any man willeth to do his will, he shall know of the teaching." John did not say that any man knowing all about the law shall know of the teaching. Jesus, speaking to his disciples just before the feast of the Passover, said: "For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world." "For even his brethren did not believe on him." Jesus' half-brothers, those who had watched the Christ Child grow, had no faith in him at that time. "For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready" (referring to a difference in states of consciousness). The time always was right for these brothers to come into understanding, to believe, but Jesus' time to make this demonstration had not yet come. "The world cannot hate you; but me it hateth, because I testify of it, that its works are evil." "The world cannot hate you." Why? Because Jesus' brothers were of the world and the world does not hate its own; they work together. "But me it hateth, because I testify of it, that its works are evil." He had reproved the world, not only by his words, but by his life; the life of purity is a hard thing for a

man of the world to meet. He hates the life of purity because it rebukes evil. Jesus not only taught, but he lived his own teaching. This is the thing that the Christian must do. The only way to attain power is by living the Christ life. We may be able to talk very fluently about Truth, but we do not know Truth unless we live it.

"Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret."

Jesus had the power to be in a crowd and yet not be apparent to that crowd. When the mob wanted to cast him off the mountain, he walked out of their midst and they saw him not.

"The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Yet no man spake openly of him for fear of the Jews"—for fear of the common people, for fear of the people who were hungering and thirsting after righteousness. They were not afraid of the scribes and the Pharisees, or the people in authority (for Jesus' life had been a rebuke to these people, and they gladly would have put him out of the way), but they were afraid of the common people, the people who were seeking the truth. "But when it was now the midst of the feast Jesus went up into the temple, and taught." He was fearless when his time had come.

"The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?" Jesus knew the spirit of the law; he knew how to make that law his servant, or how to work in harmony with the law. Although the Jews, scribes, and Pharisees hated Jesus, they wanted to know whence came his knowledge.

They had the knowledge of the head; Jesus had the knowledge of the heart. He had the knowledge that comes only through prayer. When he prayed he went out and proved the inspiration that he received; he did the works.

Jesus declared: "My teaching is not mine." This is the lesson that every teacher should learn. What you teach is not yours. The secret of successful teaching is to be a channel through which the spirit of God can speak. When God speaks, man hears; but when the individual teacher speaks, the class dwindles. The people must be fed on the bread of life; that is what they are hungry for. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or *whether* I speak from myself." He came down from the mountain; and the multitude came to him. He did not advertise; that was not necessary. He did the works; he lived the life. Filled with Spirit, he came before his audience prepared to be the mouthpiece of God, and the living God touched his lips as with living coals, and the people were healed. Great works of faith can be done only when man has surrendered the personal will.

"My willingness to do God's will hath made me whole." Metaphysicians know that when there is a clashing of wills in the home, usually the sensitive little children in the home have the earache. In talking with a student of Truth, one who has been a student a long time, one whose sister is a student and whose child is a student, I learned that there still is a clash of wills in this home, although the members of the family do not live together. One sister has a strong dominant will. She feels that she must have such a will, because she is a teacher of Truth, and so she tells the rest of the family exactly what to do. She does not know that she is hard and unkind. She is working always to attain love, even divine love. Her soul is hungry for the love of

her loved ones, and yet whenever a loved one comes near her she tries to rule him. Many people are self-righteous. They know Truth by letter; they study; they reach out; they grasp constantly for Truth. They are so full of intellectual truth that they try to cram it into the hearts and lives of their loved ones, instead of surrendering themselves to Principle and becoming meek and lowly, gentle and kind, and leading their loved ones.

Let us not put our own before us and drive them with our strong personal wills. Homes have been broken up in that way. One who assumes such an attitude knows no more about Truth than the scribes and the Pharisees knew.

Paul stood by and watched while Stephen was being stoned to death. But when he watched Stephen and saw a light that came from within change that young man's countenance, he began to think. I think he must have followed Stephen's eye as he looked up into heaven, and while he did not see what Stephen saw, he undoubtedly saw something that he had never seen before, and I believe that he went away from that place with a troubled heart. But would he surrender? No. He determined to destroy every one who had become a Christian, but on the way to Damascus he met Jesus Christ. I am sure that he met Jesus Christ because of that working within himself which he afterward described in these words: "For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do." He could not understand what had been the power that had illumined the face of Stephen. But when, on his way to Damascus, he saw the light and heard the voice, he knew that it was the voice of Jesus Christ.

If we are fighting the spirit within, if we are doing our works in personal will, sooner or later we must surrender that will to the living God. When we come to

this place in consciousness, we shall not try to change our friend's mind. We shall not say to one who is working in the church: "Come out of the church; we have something much better than you have." We shall not say, "Follow me;" we shall say: "Follow Christ." We shall not say to the child in our home: "Do this because I say so." We shall so live the righteousness of God that our words will be gentle and wise and effective.

When we surrender our will to the divine will and begin to live the life, we shall do less preaching and more living. Then will our words be living words of power. Then shall we be able to heal the sick, because we shall love humanity. Jesus Christ had compassion on those who were ill. He loved to serve his fellow men. And because he loved to serve his fellow men, he was given the power to serve, not the power to crush. Let us as individuals begin to study our own minds and wills, and if there is an opposing power let us not treat that power; let us treat ourselves. Allow divine love expressing through the individual to destroy all opposition, to adjust and harmonize. Only by expressing divine love can we grow spiritually.

The law is that whatever a man sows that shall he also reap. If we coerce through personal will, sooner or later we shall meet coercion. One stronger than we will come along, and we shall come under the power of personal will; but if we surrender our wills to the Almighty, if we are willing to do God's will, then his will expresses in and through us, and we know only his will in our lives.

"The Spirit himself beareth witness with our spirit, that we are children of God." It has been said that personal will crossing the divine will is the only cross that man has to bear. Personal will must be surrendered; in the surrender of personal will, personal

consciousness is crucified and man becomes free to express his Godlike qualities.

"Man manifests that which exists eternally in Being. We talk about the faculties of man's mind as if they belong to the individual and have their origin in him. Man exists in the one invisible Mind. He may assume to have a mind of his own, but his origin and his destiny are in the original Mind."

People asking prayer very seldom ask it for themselves. They usually request prayer for other persons. They say: "Pray for my husband;" "Pray for my wife;" "Pray for my mother-in-law; I can't get along with her;" or, "My daughter-in-law is so extravagant; pray for her." In the persons who make such a request, there is a sense of loss, a clashing of personal wills. There is only one way to right that attitude—that is for each individual to get right with God. We should pray for ourselves, not for the others; pray that we may be so filled with love that we shall be radiating centers of love. Divine love radiating through us will dissolve all inharmony, and other persons will become harmonious. If there is inharmony in your home, and you do not believe that you have something to do with it, just stop arguing, let the matter rest, and begin to think about divine love. Affirm: *I am a radiating center of love. The forgiving love of Jesus Christ in and through me dissolves all inharmony, every obstacle.*

Why are we jealous? It is because we think that somebody has something that we lack. We do not trust ourselves. By giving way to jealousy we give that person of whom we are jealous a treatment for success, because we magnify that person's good qualities and we depreciate our own. God is no respecter of persons. If you have something that I need, it is my privilege to get it, not from you, but from the Father. All that the Father has belongs to the child.

You may have many problems to meet and over-

come, but you can never tell another person how to overcome unless you have overcome. You may read about overcoming. You may theorize, but the one who comes to you for help knows the difference between theory and overcoming. So let us begin earnestly, conscientiously to say: *I am willing that God's will be made manifest in and through me.* And this means that you no longer will use your tongue to hurt. You no longer will say cutting things. We overcome through divine love, not through crushing the will of another. Let us surrender all to the Father, without one mental reservation. Let this be our healing word: *My willingness to do God's will has made me whole.*

AN AFFIRMATION FOR THE COMPLETE I AM CONSCIOUSNESS

HARRISON R. HEYWARD

I am eternal, all-renewing youth.
I am eternal, radiating joy.
I am eternal, everlasting life.
I am intelligent, all-knowing mind.
I am power, omnipotent being.
I am strength, all-sustaining energy.
I am love, all-inclusive life.

Man always worships something; always he sees the Infinite shadowed forth in something finite; and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon.—*Carlyle.*

For truth has such a face and such a mien,
As to be lov'd needs only to be seen.

—*Dryden.*

A child brought up on Wee Wisdom has its future secured. Health, happiness, success will unfold for it with the scroll of time.

THE POWER OF THE WORD

HORATIO W. DRESSER

Thy word is a lamp unto my feet, and light unto my path.

THERE is abundant testimony to the fact that certain words have a wonderful power over the human spirit, especially in the case of a sentence or two hidden in the heart and repeated to oneself at need. Some people in our day have found such help in the repetition of a formula, sentence, or suggestion that they have entirely given up the old-time habit of prayer and have substituted meditation for it. Such meditation calls for the selection of a fitting sentiment or thought to be concentrated upon feelingly, yet with composure and confidence, with the expectation that this specific idea, more definite than the usual prayer, will have decisive effect over the inner life through the subconscious mind. Very much depends, of course, on the spirit of the approach, and on a person's belief in the activities said to be set in motion by an affirmation or sentence.

The advantages of focusing upon a single thought are plain; such a thought is conducive to concentration. By its influence the mind more readily becomes affirmative. Repetition enforces the main idea. The imagination is enlisted to make the idea more vivid by means of imagery which serves to make one's spiritual realization concrete. There is hope of immediate results as soon as the spoken or realized word shall have become dynamically impressed on the mind.

The disadvantages of the method are that many of the formulas chosen today confuse our thoughts of God and man by affirming perfect unity of substance and life with Him in such a way that there is too much emphasis on the inner or subjective life. By taking such an activity too seriously, a person might lapse into self-complacency or self-satisfaction. Again, if the goal

of the spiritual life is assumed as already attained, there is nothing left to be sought. Meanwhile, in the world about us and in our own experience, we find ourselves far from this assumed perfection.

The disadvantages may be overcome by selecting a true idea of the progressively disclosed and realized presence of God in the inmost region of the soul. In this way the divine love and the divine wisdom are thought of as being present in guidance, to be responded to and followed. This is the teaching of the Bible. Our thought then refers to the spiritual mind or inner sanctuary, rather than to the subconscious, since we see that more depends on the conscious attitude, the choice, the will, or love than on the afterthought or subconscious result. Granted the right approach, the right results may be confidently expected. The power is in the divine word, not in the mind's hidden transformations. The significant thing is not the mind's inward look, but its aspiration, receptivity, coöperation. If we aspire to grow more and more into accord with the divine image and likeness, we do not claim that the process is already complete. Realizing that we have a present need, a real need, we seek divine guidance to meet this particular need. The special sentence is chosen to aid the mind in giving itself to that guidance.

Surely there is great value in being thus transformed by the renewal of the mind from within. The epistles of Paul frequently emphasize this affirmative putting on of "the new man" in emulation of "the mind of Christ," in inward renewal day by day. The Psalms teach the same principle. There are many sentences which admit the soul into this attitude in a wonderful way. Some of these are so familiar in other connections that we need to consider them anew in order to see their realizational value, in contrast with their former use in prayers and rituals associated with outgrown creeds and customs. These words have a value by themselves,

as if freshly uttered or written by the Psalmist, apart from any particular creed, age, or nation. In the endeavor to be renewed from within, consider the great superiority of one of these divine words in contrast with a mere formula or autosuggestion.

"Create in me a clean heart, O God; and renew a right spirit within me." "Be still, and know that I am God."

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee." Here is a great truth still to be realized, to be taken up into the sphere of prayer at its best.

Naturally we say first of all: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer." As naturally we wish that any adverse thought, sentiment, desire, or attitude may be overcome in us. Hence we also say: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." "For there is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether."

Then, having dwelt for a time on one of the great sentences, we consider the power and the results. "The entrance of thy words giveth light." "Thy word hath quickened me." In order that the word thus taken into the heart shall be "a lamp unto my feet, and a light unto my path" in daily life, we say, in genuine eagerness to follow where the quickening word may lead: "I will meditate on thy precepts, and have respect unto thy ways. . . . I will not forget thy word." "With my whole heart have I sought thee: Oh let me not wander from thy commandments." Then comes the climax, when, turning to the Gospels, we find the same great emphasis on the power of the word: "The words that I have spoken unto you are spirit, and are life." "Already ye are clean because of the word which I

have spoken unto you." "My words shall not pass away."

We are prone to think of these great utterances as having their chief value for the individual engaged in his inner devotions. But the thought of prayer, reconsidered in contrast with that of meditation for one's personal benefit, lifts the realization so that it is of value for all. We pray that through communion with the divine Presence we may be ready to do our part in living by the divine Word, dwelt upon in uplift of heart and mind, that the Word may actually be a light to the daily path. Every part of the Lord's prayer, for example, is a prayer to *our* Father, for *our* daily bread: it is a prayer for social realization. The word which truly quickens the heart will, through daily thought and daily deed, reach the lives of others. The Word is a lamp to the feet because there is a road to be followed in affiliation with our neighbors. The entrance of the spiritual word gives light which is to be actively followed.

It is well to remind ourselves in this connection that belief in Truth is partly a question of repeated endeavors to keep ourselves in the right attitude, as we daily renew the mind from within. The same is true of success in any direction. When as students we start out to win a scholarship we must again and again turn our eyes to the goal, affirming that we will win, we must win, we cannot afford to fail. We push discouragement aside. We press forward despite fear, doubt, or any other hindrance. So, too, we keep ideals before us in home life, in marriage. In the face of innumerable difficulties, when we lose our temper, when hatred or anger rises into expression, when the temptation to be selfish arises, we say to ourselves: "This is going to be the best of homes; love shall prevail; I will seek my neighbor's good instead of my own pleasures and comfort." So we affirm and reaffirm our faith amid

failures and other adverse happenings which threaten utterly to destroy what we believe.

People who are frank are quite free to confess that faith is not a constant attitude or spirit within them, as though they never wavered, but rather a sentiment for which they must ever contend anew. But if faith must be striven for by men and women of the best intentions, how strong must be the tendency to unbelief on the part of those who are given over to sense pleasure or to a mechanical view of life!.

It was to meet just this situation in human life, which we all know so well, that the divine Word was made manifest, that Jesus came into the world. The conditions are not very different now. The state of affairs which is forced home to us in this age, when everything is so vividly portrayed on the screen, in novels, in social customs, in dress, and the like, is characteristic of our total human situation. Our love of personal pleasure, our own will is so strong and so insistent, that in and of ourselves we seem almost helpless and hopeless. No human being escapes the contest in some form, for every one of us is held between two loves or worlds. It is not within our power to change this state of affairs. We cannot break in and reform the laws of life or our age. Yet we can renew our faith day by day, seeking to follow ever more faithfully the Word as a lamp to the feet and a light to the path.

If the Word is your guide in a truly constant way, it is because you turn to it again and again, reminding yourself who you are as a spiritual being, what you are striving for as a child of God. Yet at times you may seem to believe so little that you cry out to the Lord: "I believe; help thou mine unbelief." It is no doubt easy for you to believe in natural forces. You readily think of yourself as a child of nature, part of a system, with a brain which limits thought. Language helps you in this. You address your friends as physical beings, look

at them and think of them as though they were simply what the eye and the face, the voice and the bodily motions, reveal.

To break away from conventional speech and regard a friend as a "spirit," existing as to his interiors in the spiritual world, requires decided effort. To act toward him as a spirit might act toward another spirit, calls for more effort still. We make this effort for a very brief period when a friend passes from our natural sight, to move among us no longer in visible presence. Then after a few days we drop back into our old attitude. Even the most alert among us lapse constantly in our conduct and in our speech.

If you have thought yourself sympathetically into the state of mind of the men and the women about you, realizing that for them life is much the same contest as it is for you, perhaps your reflections will indicate a way to live more steadily by your faith, to let this faith show itself. Of course you will not condemn people for their unbelief. Instead you will bear in mind that they are passing through a struggle between tendencies, with the odds apparently in favor of unbelief.

The crucial point with many is to keep faith in God as the Father humanly present in the heart, with purposes or providences for all, in contrast with belief in merely mechanical forces. God seems less personal when war comes and human misery increases. The idea of force takes the place of love; law takes the place of providence. The world seems to be cruel. "How can a God of love and mercy exist?" we hear people ask. Surely we shall not see our way to faith by closing our eyes upon the darker things of life. The road to faith lies through the worst conflicts with unbelief. But this is just the sort of faith in the Lord which the Bible teaches—the faith that we are trying to live by and make rational day by day.

Where in all literature do we find a people more

ardently professing faith in God as Person, Guide, Protector, Friend, than in the Bible taken as a whole? Yet where else do we find as great departures from such faith? The ancient Hebrews had every opportunity in the world to hear about and to know the true God. Yet no sooner were the backs of their leaders turned than they proceeded to worship a golden calf, to produce some new idol, or find some fresh way of showing that they hardly believed in Jehovah at all. It is a singular thing, a marvelous thing, that the idea of the true God finds expression at all amid so many alienations. The Commandments had to be put in the most tangible form in order to make any sort of impression. The entire Old Testament tells about the wanderings of the Chosen People. In Psalms we find endless confession of the backsliding of the human heart.

"My soul cleaveth unto the dust: Quicken thou me according to thy word," is the Psalmist's prayer. "Hot indignation hath taken hold upon me, because of the wicked that forsake thy law." "My soul fainteth for thy salvation." "Trouble and anguish have taken hold on me." "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments."

Here, then, in the very Book whch has so much to say about the wanderings of men from the path that it applies perfectly to our own age, we find the hidden Word which is the answer to our questionings. "Wherewith shall a young man cleanse his way? By taking heed *thereto* according to thy word." When the young man thus gives heed, when he says, "I will meditate on thy precepts, and have respect unto thy ways. . . . I will not forget thy word," he has made the best start. His prayer will then constantly be: "Oh, that my ways were established to observe thy statutes!" This being his prayer, he will find a word for every step of the way. Well may he aspire to say in utter sincerity: "With my whole heart have I sought thee: Oh let me not wander

from thy commandments. Thy word have I laid in my heart, that I might not sin against thee."

In the face of this transparently clear teaching, uttered for the heart of the pilgrim at every turning point in his journey, no one can truthfully say that he has been left without guidance, that divine love has not been declared to the world. The primary trouble is that people do not turn in the spiritual direction, do not renew the mind from within each day by refreshing their consciousness of the hidden word. They stand afar and contend that no one can believe in a God of love. People seem to expect that everything is to be brought to them, that they are almost to be thrown down and made to believe. Or they seek out some plan for attaining their ends without effort; hence the zest with which they accept a scheme for repeating a magic formula that is to absolve them from all work, and turn over the whole process of salvation to the subconscious mind. But the real value of a sentence which we concentrate upon is that it helps to put the mind in the right spirit for work, for life as we meet it day by day. The efficiency lies, not in our own hidden minds, not in the mere affirmation, but in the divine power to which the spiritual mind becomes interiorly open. It is the true word hidden in the heart which renews a right spirit within us.

Sometimes, indeed, the greatest evidences of heavenly reality are given us when a single word strikes home. Thus in the hour of supreme suffering the soul may be succored as if by miracle. Thus on the battlefield a sentence from Psalms will offset all the world of woe and terror: "I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust." But again one needs to put oneself in line with divine guidance by cultivating the associations which foster it and by gradually working around to the right attitude. And we frequently need to remind ourselves of the reasons for this power of the word. "For thou, O Jehovah, art my

refuge! Thou hast made the Most High thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy tent. For he will give his angels charge over thee, to keep thee in all thy ways." "Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee;* because he trusteth in thee."

Whenever you have been passing through a particularly hard period, when disbelief seemed easy, is it not true that you made less effort than you should have made to keep your spirit directed aright? And if you see how it is with yourself in the hour of need or of doubt, you know how it is with many other people today. So, too, it has been for the world at large when conditions were adverse, as in the period of the incarnation. Divine love was made immediately and humanly manifest, that man in his need might survive the struggle through which he was passing. The odds, externally speaking, were against him, and so they appear to be with us in wartime, in many of our contacts with the world, sometimes at home, in the personal life, in doubts, fears, and other emotions encountered at closest range within our consciousness. There is no solution in the mere external, in the natural facts alone, in the mere self, with its promptings to self-love. The wise thing to do is to come out into the light with renewed emphasis on the special word which for us is a lamp to the feet and a light to the path. The special word is a living source of wisdom, applying to our own day as to any other day.

The Lord is present with every one of us in the word which is hidden in the heart, the word which is written in Psalms, as a guide for each step of the way. His presence is with those whom we would help, who seem to have wandered from him. Let us approach them as children of God in whose members the Word is written. Let us so act that we can truly say: "I will also speak of thy testimonies before kings, and shall

not be put to shame." "I have remembered thy name, O Jehovah, in the night, and have observed thy law." "I thought on my ways, and turned my feet unto thy testimonies." When this is the case we are ready to speak with a conviction which will arouse thought and wonder. For that conviction does not spring from the personal self alone. It shows that in very truth "thy word is a lamp unto my feet, and light unto my path." I have taken it into my heart that I may think by it, will from it, live by it. I have taken it into my heart that I may see the Word written in the hearts and the minds of my fellow men.

TAP THE DEPTHS OF SPIRITUAL UNDERSTANDING

SUSAN THORNTON BALDWIN

Keep free from the thoughts of discordant minds. As the wind ruffles the waters, so discord troubles the soul. Discord, the result of misconception of the purpose of life, weakens health and energies. Strife engenders bitterness. Bitterness disorganizes principalities.

Tap the depths of spiritual understanding. All life touches the divine. At the point of contact harmony reigns. Harmony, the first requisite for success, engenders strength.

Strive for unity of purpose. The concerted action of those in rapport effects results that mystify the incredulous. Spirit throws the balance of power on the side of right and compels the submission of mighty forces to the reign of righteousness.

Every one's problems take on forms that seem to mark them as being different from those of any other person. There is, however, but one solution to all problems: "Acquaint now thyself with him [God], and be at peace."—*V. P. Randall.*

The Home

Christ is the head of this house.

GETTING THE PROSPERITY CONSCIOUSNESS

ALICE L. RUTH

"HELLO, Ben." Mr. Bond stopped, on his way to his office, to accost a twelve-year-old boy. "How'd you like to mow my lawn?"

"All right," said Ben.

"Go and talk to Mrs. Bond in the morning. She'll tell you what she wants done."

Ben was ready early next morning. Mrs. Bond gave him a big pair of shears, with instructions to cut the grass close to the ground at the edges of the walks and the curbing, then to leave the shears in the back entrance and to come three days later to mow the lawn. She told him that she would pay him fifty cents for the work and that she would like it done once each week.

Ben took the shears and cut the grass neatly down one side of each walk and up the other side until the grass along the several walks and the curbing was trimmed. Then he arose from his knees, looked at the spacious lawn, and compared it with another, somewhat smaller, that he had received seventy-five cents for cutting. He concluded that he had been led into an unprofitable deal. Carefully putting the shears in place, he went home to his mother.

"Mother," he said, after stating his case, "I want you to tell Mrs. Bond that you don't wish me to mow

her lawn. You don't want me to do all that work for much less than the usual price; do you?"

"Ben Bush!" his mother exclaimed. "Mrs. Bond is our neighbor; be guided by love and generosity."

"Say that to Mrs. Bond, Mother; she needs to learn it. She has had a different boy each time her lawn has been mowed this season; now I know why. I like to be accommodating, but this is business."

"Ben," said Mrs. Bush, "I'm not going to interfere in this affair; it is between you and Mrs. Bond. But remember, we need God in business as in everything else. You wanted something to do, so why not accept this offer and claim your justice from the Lord? Do your work faithfully and lovingly as for Him, and trust Him to regulate all your affairs in divine order and justice; do not hold a thought of unkindness toward Mrs. Bond. Try it Ben; only good can come out of the trial. Every good thought is a demonstration, and when you have held good thoughts with persistence they are sure to manifest in the outer. Mrs. Ransom says that her class of boys are proving the law all the time and that they often tell of their demonstrations. Don't think so much of the amount of money that you can make; think of the service that you can render, and trust God for your supply."

"I know that would work all right if every one would do it," Ben admitted. "And I'll do it, Mother," he added; "I'll prove the law this time."

It was the morning after the first lecture of the Chautauqua course that Mrs. Bond told Ben to come over and mow the lawn. He remembered that it was a day sooner than the time that she had first set, but he obeyed without question. Soon after he had begun work, Mrs. Bond wheeled the baby out on the porch and, leaving her in Ben's care, went across the street to call on Mrs. Ransom.

"I'll sit here by the window, where I can keep an

eye on the baby and Ben Bush," she said, when Mrs. Ransom invited her to be seated. "Ben is mowing the lawn," she continued, "and he seems to be such a reliable boy that I thought: 'This is the time to give Betty the morning air, while he is here to watch her.' It costs so much to get any kind of help now that one needs to make the most of it. Mr. Bond and I attended the Chautauqua last night. I hired Nellie Slocum to stay with Betty, and Mr. Bond paid her a half dollar just to sit and read while the baby slept. Of course she will expect that every evening now, although she stayed with Mrs. Brown's two children until after 1 o'clock in the morning for twenty-five cents. Nellie comes to your Sunday school and I know that you make a point of stressing justice and fair dealing. I'm sure that Nellie means to be just—but she's only fourteen, and quite excusable. Really, Mr. Bond was at fault in giving her that amount. The matter would not be important if I were willing to stay at home as I have done for months past, but I want to go every evening during the Chautauqua season, and that makes my Chautauqua quite expensive.

"Nellie has great respect for your opinion, Mrs. Ransom. If you would appeal to her conscience she undoubtedly would do the right thing, and you would have the gratitude of many young mothers, besides increasing the demand for Nellie's services."

(Concluded next month)

Many persons complain of their financial straits, without realizing that it is the very complaint which fastens the conditions upon them. "As he thinketh, . . . so is he," is an absolute law. Knowing this, the wise one looks within his mind for the source of his troubles, and, discovering the specific idea at fault, he turns about in his thinking and takes the opposite course.—*Jennie H. Croft.*

SHALL OUR CHILDREN TEACH US?

ADELAIDE KENNERLY

When George was four years of age he announced that when he grew up he would be a preacher. The family smiled, but the earnestness of the child's eyes was rather convincing, so they remarked casually that he had chosen a good profession.

When George was eight he was making friends with all the ministers whom he knew. He inquired into their private lives with earnestness and learned much about the family life of a preacher. He read many books, even at this early age and, for one so young, was well informed on missionaries.

When George was twelve not a bit of the earnestness had left him, and when his family moved next door to a bishop, the bishop and George became warm friends. He divided his time between sports, reading, and visits with his new friend. He was large for his age, healthy, and rosy-cheeked, and his friends laughed when he told them in all seriousness that he was preparing for the ministry. But the smiles of the crowd did not weaken the boy's determination to carry out his original idea. He spent hours in the bishop's study and knew how, when, and where he prepared his sermons. He learned much about God and the eternal fitness of things; he was born with the desire to be square, and his association with the bishop strengthened this desire.

One day at dinner George said: "Father, I think we should ask the blessing at our table."

A faint smile flickered on the father's face, but one glance at the mother dispelled it. An elder brother who felt a desire to laugh at the idea excused himself and went upstairs. But George thought that it was right to ask a blessing at the table and what he thought was right, he insisted upon.

"George," said the father calmly, "if you think we should ask the blessing, suppose you favor us. You could probably do it better than I."

George did ask the blessing.

When the dinner was over, the boy, who was anything but pious but who clung tenaciously to a principle, went out for a game with the boys. The father and the mother sat for a time in silence. Finally the father spoke:

"I am deeply touched that our son should have to teach us how to live."

"Yes," said the mother, "I too am touched, but I am not grieved. Is it not written in the Scriptures: 'And a little child shall lead them'?"

THE FATHER WITHIN DOES THE WORK

"It is God that worketh in you, both to will and to do of his good pleasure." Can God fail?

There is no failure possible to the one who has taken God as his silent partner. We are only the channels through which Omnipotence works; it is "Not by might, nor by power, but by my spirit."

Perhaps some one tells you that you will not succeed. You may believe it and may become discouraged, but God never told you that you are a failure. You can accomplish through the consciousness of the indwelling Power. There are no "Alps" to the one who has faith in God, faith in man, faith in himself, and faith in faith.

With triumphant clarion note declare: "I can do all things through Christ which strengtheneth me."

Not in places, time, people, or things, but in myself is the Power, which, if intelligently used, insures success.

Face your work with new courage. You can succeed, for it is not you but the Father in you that does the works. Knowledge, plus faith, plus action, equal demonstration.—*Daily Studies in Divine Science.*

VACATION DAYS IN THE HOME

MARY S. FLINT

The several vacations during the school year are times of testing for Mother! She daily needs to ask God for more grace and patience as there are various plans to be carried out and engagements to be kept by the children. These engagements must be also kept in Mother's mind, for Anna rushes in with these words: "Oh, Ma, did any one call me on the 'phone?"

Mother, who has to be alert to answer the calls, replies: "Yes, Molly called you and wants you to take luncheon there tomorrow. You must let her know your decision right away!"

Soon John, who has been out coasting, comes in with rosy cheeks and these words on his lips: "Say, Ma, have any of the boys called me?"

Again Mother cheerfully answers: "Yes; Fred wants to know if you can go skating this afternoon. He says the ice is in fine condition. I give my consent to your going and you may call him up."

Then Mother hastens upstairs to finish the weekly mending and before threading her needle, reverently bows her head a moment in a prayer for guidance.

Again the telephone rings. This time, it is for Mother herself, and she answers pleasantly: "Yes, Mrs. B., I will lead the January meeting and will try to get a speaker. I am glad to help you in this way."

Mentally she makes note of the day and the hour of the meeting and returns again to the mending.

About supper time Anna comes in and breathlessly announces that she has invited Molly, Dolly, and two of the boys in for the evening, and wonders if Mother would mind making cocoa.

Mother responds pleasantly to the request, and after the evening meal is over again finds time to return to her quiet room. She reverently prays: "O Father, I am

thankful for these two dear children who bring joy and activity into this home. Help me to lead them so wisely in all things, that being taught of thee, they may grow into womanhood and manhood, strong to do thy will at all times. Thus following thy leadership, they will be prepared to guide others into all that is truest and best. Keep me ever patient and loving and true to thy teachings, as the Word of truth is revealed in my heart."

FREE INDEED

Lord, I believe thy work of grace
Is perfect in the soul:
His heart is pure who sees thy face,
His spirit is made whole.

From every sickness, by thy word,
From every foul disease,
Saved, and to perfect health restored,
To perfect holiness:

He walks in glorious liberty,
To sin entirely dead:
The Truth, the Son hath made him free,
And he is free indeed.

Throughout his soul thy glories shine,
His soul is all renew'd,
And deck'd in righteousness divine,
And clothed and fill'd with God.

—*John Wesley; Christian Perfection.*

A child brought up on Wee Wisdom has its future secured—health, happiness, success will unfold for it with the scroll of time.

Children are the tomorrow of society.—*Whately.*

MOTHERHOOD DEPARTMENT

PROPHECY AND FULFILLMENT

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."

"Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.

"And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed *be* the Lord, the God of Israel; For he hath visited and wrought redemption for his people, . . . Yea and thou, child, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord to make ready his ways; To give knowledge of salvation unto his people In the remission of their sins, Because of the tender mercy of our God, Whereby the dayspring from on high shall visit us, To shine upon them that sit in darkness and the shadow of death; To guide our feet into the way of peace."

Wee Wisdom—A center of interest for the whole family, from grandfather and grandmother to the tiniest wee! Subscription price, $1 a year.

CONCERNING CHILDREN

1. If you would be as happy as a child, please one.

2. Childish wonder is the first step in human wisdom.

3. To best please a child is the highest triumph of philosophy.

4. A happy child is the most likely to make an honest man.

5. To stimulate wholesome curiosity in the mind of a child is to plant a golden seed.

6. I would rather be called the children's friend than the world's king.

7. Amusement to children is like rain to flowers.

8. He that makes knowledge most attractive to the young is the king of sages.

9. Childish laughter is the echo of heavenly music.

—*P. T. Barnum.*

A baby smiled in its mother's face:
The mother caught it, and gave it then
To the baby's father—serious case—
Who carried it out to the other men;
And every one of them went straight away
Scattering sunshine through the day.

—*Louis de Louk.*

Stuart, Iowa—I have the dearest little boy baby. He is a perfect child. He is no trouble at all. I got along splendidly at his birth. My husband called the doctor at 12:30 and at 1:15 the baby was born, before the doctor arrived. I did not want to call a doctor. I surely have been wonderfully blessed and I never can be thankful enough to God and to you.—*Mrs. O. C.*

Pittsburgh, Pa.—I wrote you some time ago for your prayers for a safe delivery in childbirth. We were given a fine baby boy and delivery was very quick and easy. I am thankful.—*Mrs. C. A. B.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

PRAISE TO GOD

We give grateful thanks for the warm fireside and Christmas cheer.

Dear Father, we thank thee for the joy of living in this beautiful world and for every blessing which comes to us from thy bountiful hand. Amen.

Dear loving Father, the freshness of the morning air reminds us that thy mercies are new every day. We thank thee for all thy goodness to us. Amen.

Dear Father, we arise with a new sense of thy love and generosity to us, and we pledge allegiance to thee this day. In the name of Jesus. Amen.

Father, we know that this food has thy blessing, and that it will uplift and upbuild our body temples.

We are ever grateful for the opening year, with its new incentive for better living and truer thinking.

We praise Thee for thy unfailing love, filling our lives with showers of blessings.

For thy bounty, here so lovingly set forth, we give our grateful thanks, O God.

The Father within prospers thee and gives thee peace, power, and plenty.

Golden days are thine because the sunlight of God's love is beaming upon thee.

"Let everything that hath breath praise Jehovah. Praise ye Jehovah."

God blesses this home.

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers to those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth and Tracy, Kansas City, Mo.

HEALING THOUGHT

January 20 to February 20

IN THE NAME AND THROUGH THE POWER OF JESUS CHRIST I AM MADE WHOLE.

PROSPERITY THOUGHT

January 20 to February 20

IN THE NAME AND THROUGH THE POWER OF JESUS CHRIST MY FINANCES ARE DIVINELY ADJUSTED.

HEALTH

In the name and through the power of Jesus Christ I am made whole.

Jesus promised his followers that they should have whatever they asked for in his name. He placed no limit on the asking. The one condition was that there should be an abiding in him. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." To abide in him is to have faith in his presence and in his power to do what he promises. Quicken your faith by affirming and believing in Jesus and his mighty Word. Then give thanks that you are in Spirit and in Truth healed.

PROSPERITY

In the name and through the power of Jesus Christ my finances are divinely adjusted.

The financial law back of all commercial relations exists in the spiritual realms and is the pattern after which all transactions in the earth should be made. When we declare that our finances are divinely adjusted through Jesus Christ, we thereby open the way for a just and sufficient prosperity. No one can tell what the measure of that prosperity will be in dollars. Those who have placed all their affairs under divine law and have been willing to accept without complaint what has followed, have found satisfaction in finances. Jesus prayed: "Give us this day our daily bread." This does not imply that we shall have a surplus, but that we shall have enough to meet our daily needs.

SUNDAY LESSONS

Lesson 2, January 13, 1924.

Unity Subject—THE WORK OF SPIRITUAL IDEAS IN SENSE CONSCIOUSNESS.

International Subject—THE LONG SOJOURN IN EGYPT.—Gen. 47:1-12.

1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

2. And from among his brethren he took five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers.

4. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best

of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

GOLDEN TEXT—*Jehovah will keep thee from all evil; he will keep my soul.*—Psalms 121:7.

SILENT PRAYER—*I believe firmly in omnipresent Good; therefore I shall succeed in overcoming every error of mind and body.*

Although our printed lesson for today comprises only the first twelve verses of the forty-seventh chapter of Genesis, yet it really includes all of chapters 37 to 50.

Involution always precedes evolution. In Joseph, down in Egypt, the involution of a high spiritual idea is portrayed. The spiritual idea brought other ideas like it (Joseph's relatives), and they greatly multiplied in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This growth illustrates the growth of thought in consciousness when it has Truth as its foundation.

Canaan means "low country," and Egypt, "fortified land." To the metaphysician the two words represent two phases of substance in consciousness. Canaan represents the invisible substance that surrounds and interpenetrates all bodies; Egypt, the solid form perceived by the senses. The faculties of the mind, represented by the sons of Jacob, inhabit first the invisible substance, then the visible. This is the way in which the mind makes that wonderful musician, the soul, and its instrument, the body. Thoughts are first manifest in the invisible substance, then projected into the visible.

When man is ignorant of the laws of creation and of the powers of his mind, he naturally gravitates to a material basis of thought and of act. Of the sons of Jacob, but one, Joseph (the imagination), had knowledge of the invisible, and when he told of his dreams

and visions the others scoffed. When he appeared they cried in derision: "Behold, this dreamer cometh." They refused to plant their seed words in the soil of the invisible substance, and the result was a famine; there was no corn in Canaan.

When we refuse to observe the law of the Lord, and oppose the working out of our life problems according to divine Principle, we are compelled to work them in another way. Thousands go down into Egypt and suffer its bonds and trials, who might remain in the freedom of the Christ, if they were more observant of and obedient to spiritual leadings.

But even in the world of materiality, the chosen of the Lord increase and multiply. The outstanding virtue of the Israelites was their faith in the one God. No matter how great your trials, or how dark the way, if you firmly believe in the omnipresent Good you will succeed, and no oppression will ever be great enough to hold you down.

Joseph is a sublime idea of Truth. He has come down into the Egyptian darkness of sense consciousness, and under the law he finally will raise it up and out. Although he was seemingly forced there through the enmity of his brothers, who did not understand, yet he really was sent by the Lord to prepare for the maintenance of Jacob's family through the dearth which later came to Canaan. The truth that he represents, when taken down into the darkness of our sense consciousness (Egypt), establishes there a new realization of life and truth which will result in the regeneration of the entire man.

The several visits of Joseph's brothers to Egypt for corn, the final reconciliation, and their coming down into Egypt to live, are a symbolical representation of the manner in which we make connection with the obscured vitality within the organism and bring all our

faculties into conjunction with it, that it may be lifted to spiritual expression and manifestation.

Joseph's brothers were shepherds. They symbolize the faculties of mind in us, whose business it is to guard and tend those thought aggregations (flocks and herds) which pertain to vitality. Pharaoh asked that they be made rulers over his cattle. When these faculties have come down into a more material realm of consciousness, they must take dominion over and lift up the animal thoughts and tendencies there. Cattle represent physical strength. Physical strength, like all the other powers of man on the natural plane, must be spiritualized. This spiritualization or transmutation of quality, is attained by right thinking, or control by the Israelites (thoughts of reality).

The father and the brothers of Joseph lived in the land of Egypt, and Joseph nourished them there. Thus it is that our faculty of increase, the imagination, established in Truth, inspires, encourages, and sustains the other faculties in us when they take up their abode in the seemingly material phases of our being, in order to bring about the ultimate spiritualization of the organism.

QUESTIONS

1. What do Canaan and Egypt represent to the metaphysician? How does the mind make the soul and the body?

2. What was the outstanding virtue of the Israelites? What lesson may we learn by considering it?

3. Was Joseph forced into Egypt by his brothers, or was he sent by the Lord? Explain.

4. What does Truth, which Joseph represents, do for us when taken into the darkness of our sense consciousness?

5. What are the symbolical meanings of the visits of Joseph's brothers to Egypt for corn, their reconciliation to Joseph, and their coming to Egypt to live?

Lesson 3, January 20, 1924.

Unity Subject—THE FIRST MOVE IN FREEING THE SOUL FROM SENSE BONDAGE.

International Subject—MOSES CALLED TO DELIVER ISRAEL.—Exodus 3:1-12.

1. Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb.

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11. And Moses said unto God, Who am I, that I

should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

GOLDEN TEXT—*By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season.*—Hebrews 11:24, 25.

SILENT PRAYER—*I do not seek to suppress or destroy seeming error. I know the truth, and the truth makes me free.*

There is a law of spiritual and mental growth constantly at work in the soul; this growth raises man from sense consciousness (Egypt) to spiritual consciousness (Canaan).

In a former lesson we learned how it came about that the children of Israel went down into Egypt; we were also told of their wonderful increase in numbers there, and what this signifies. The Israelites represent our spiritual thoughts. Yet these true thoughts, which have so greatly multiplied, are in slavery to the Egyptians, or sense consciousness, and a special effort has to be made to free them.

We have our high ideals but, because the temporal life seems so important, our high ideals are made to work in the most menial ways to carry on the passing show of temporal life. But ultimately it comes about that the spirit within rebels at this tyranny; we oppose and kill the sense nature, as Moses killed the Egyptian. But this is not the right course. We are not to be liberated by slaughter of the sense nature or by violent overcoming, but by a steady step-by-step demonstration over every error. Pharaoh represents the ego that rules the body under the material regime. The Lord recognizes

the rights of the natural man, and he hardens Pharaoh's heart that the natural man may retain his rightful place in the consciousness.

The fleeing of Moses to the wilderness represents the discipline that we must undergo when we have sought to be released in some unlawful way. Jethro means the exalted one, and Midian, judgment. Horeb means solitude; that is, we must go into the solitude of the within and lead our flock of thoughts to the farther side of the wilderness, where dwells the exalted one, the divine I AM, whose kingdom is good judgment. There we are kept in training forty years, or until we arrive at the four-sided or balanced state of mind. Then the light of intuition or flame of fire burns in our hearts, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up the nerve tissue, but in the wisdom that comes from the heart this "bush," or tissue, is not consumed. This is "holy ground" or substance in its spiritual wholeness; that is, the idea of substance in divine mind. When man approaches this holy ground he must take off from his understanding all limited thoughts of the absolute—put off his shoes from off his feet.

It is here at this wisdom center within that God proclaims himself to be the Father of fathers, the God of Abraham, Isaac, and Jacob—our real Father in Spirit.

While receiving illumination from the light within, in the silence, the bondage of the higher to the lower is made clear to us and the true way of release is indicated. We see the possibilities of man, and the goodness of that promised land to which we can raise every thought. But Moses was very meek: We feel our inability, and say: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we receive the assurance of God's power with us: "Certainly I will be with thee." It is in this recognition of the power and the presence of God

that all our strength and all our ability lie. Jesus, the great spiritual Master, declared the power expressing through him to be of the Father and not of himself apart from God. He said: "The Father abiding in me doeth his works."

QUESTIONS

1. What is typified in us by Moses' killing the Egyptian?

2. If this is not the right way, how are we liberated? Explain.

3. What is represented by the fleeing of Moses to the wilderness and his forty years of training there?

4. Explain the burning bush that was not consumed, and the meaning of, "Put off thy shoes from off thy feet," for this is "holy ground."

5. Wherein do all our strength and all our ability lie?

LESSON 4, JANUARY 27, 1924.

Unity Subject—REALIZATION OF FULL, COMPLETE, EVER-PRESENT LIFE.

International Subject—ISRAEL SAVED AT THE RED SEA.—Exodus 14:21-31.

21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go *back* by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

25. And he took off their chariot wheels, and they

drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

26. And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it, and Jehovah overthrew the Egyptians in the midst of the sea.

28. And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

29. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore.

31. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

GOLDEN TEXT—*Jehovah is my strength and song, and he is become my salvation.*—Exodus 15:2.

SILENT PRAYER—*God is my life, abiding and sure.*

There is a law of spiritual and mental growth constantly at work in the mind. Mental growth raises man from sense consciousness, or Egypt, to spiritual consciousness, or Canaan.

It is found by those who are undergoing the regenerative process which the Scriptures symbolically illustrate, that there are two forces at work in the organism. One of these holds to old ideas and strives to perpetuate them in form; the other idealizes the new and bends every effort to break away from material bondage and to rise above its limitations. The thoughts belonging to the first of the two forces just mentioned are the Egyptians of this lesson, and the new, true ideas are the children of Israel. Paul says: "The flesh lusteth

against the Spirit, and the Spirit against the flesh." Looking at the problem from the personal standpoint, we are likely to cry out in this struggle: "Who shall deliver me out of the body of this death?" But as philosophers in the understanding of the law of change, we balance ourselves between the two forces and let them work out under the equilibrium of the universal Preserver of all forms, which is the Lord. If the spiritual could instantly have the ascendancy, the organism would be broken up and we should be left without a working vehicle. So we patiently persevere in unifying ourselves with the Truth, and we wait upon the Lord, knowing that the purpose of the children of Israel (our true, spiritual thoughts) down in the body (Egypt) is to raise the body up—gradually to infuse into it a more enduring life and substance.

The Red Sea represents a fixed sea of universal life that has become part of the very world in which we live. It is the race belief in life separate from God. It has taken up its abode in the mortal man and forms a part of his physical existence. The human concept that the life in the body is mortal must be set aside, and the God dominion declared. There is but one life—God. The one life is obedient to those who recognize it in its right relation and who acknowledge its enduring quality.

Moses' stretching forth his hand over the sea and commanding it to go back is paralleled by the "Peace, be still," of Jesus. The rod of Moses is the power of the I AM on the universal plane. In the light of divine understanding, man has authority over life manifestations everywhere. When we go forward to higher and freer states of living and thinking, we find it absolutely necessary to submit to this lawgiver and leader within (the Mosaic will), which is meek and lowly in the sight of the Lord but mighty in the sight of the sense man (Pharaoh).

When command of the life is asserted and is de-

clared in the name of the Most High, the Lord (or Law) causes an east wind to blow all night, until the waters stand aside as a wall, and the children of Israel pass over on dry ground. This means that out of the inner (east) there proceeds a law which spiritually empowers words. "The words that I have spoken unto you are spirit, and are life." Under the force of human belief, this life force, or Red Sea, has become an unstable element. It has its tides, its ebb and flow; it goes and it comes, it builds up for a time and then it destroys. When right understanding takes possession of it, spiritual thoughts (the Israelites) pass safely through it, but when sense thoughts (the Egyptians) essay to do the same, it rushes in upon them and destroys them. Error destroys itself by falling into the sea of erroneous thoughts which it has conceived about an element that is essentially good and friendly.

Thus we perceive that nature and all the elements that encompass us are for our benefit and happiness. When we put ourselves in right relation to them, they aid our progress. A right idea of life and of man's relation to it overthrows every error thought. When the fullness of God's everywhere-present life is realized by man, that life drowns every thought of fear, limitation, and bondage.

QUESTIONS

1. What discovery is made by those who are undergoing the regenerative process?

2. In this lesson what are the Egyptians and the children of Israel?

3. What is the purpose of the children of Israel down in the body, Egypt?

4. Explain the safe passing of the Israelites through the Red Sea, and the drowning of the Egyptians.

5. What is it that overthrows every error thought?

Lesson 5, February 3, 1924.

Unity Subject—LAYING DOWN THE SPIRITUAL LAW.

International Subject—WHAT ISRAEL LEARNED AT SINAI.—Deut. 4:32-40.

32. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it?

33. Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34. Or hath God assayed to go and take him a nation from the midst of *another* nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before your eyes?

35. Unto thee it was showed, that thou mightest know that Jehovah he is God; there is none else besides him.

36. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt;

38. To drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day.

39. Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else.

40. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee, for ever.

Golden Text—*Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.*—Deut. 6:5.

SILENT PRAYER—*I prove my love for Christ by keeping his word.*

To get the full import of this lesson, Exodus 19:1 to 24:8 should be studied; also Leviticus, chapter 19.

Moses typifies the evolutionary force of new spiritual ideas that have grown in the subconsciousness. In one of our previous lessons we saw, in studying the saving of the Israelites at the Red Sea, how a great victory was gained by this force over the race belief that life is separate from God, that it is something that is unstable and that comes and goes.

After this victory the children of Israel came to Sinai, or Horeb, and Moses went up into the mount, where God gave him commandments and statutes for the Israelites to obey. Going up into the mountain to receive the divine law represents the high, exalted state of mind which one must attain before the inspiration of Spirit can be received. "God is Spirit: and they that worship him must worship in spirit and truth." When the mind of man is filled with thoughts of materiality, it cannot receive the ideas of divine mind, which are spiritual. If you want to communicate with the Absolute, you must fill your mind with absolute ideas; then like will attract like, your thought will blend with the thought of God, and the Son will understand the Father.

Every one who desires to grow in Spirit should make daily pilgrimages to the mountain of spiritual solitude. It is not necessary to go out of your room; simply go up in thought. Sinai, or Horeb, was the mountain on which Moses saw the burning bush and heard the Lord speak to him. In Scripture symbology a mountain represents a spiritual or lifted up state of mind. The burning bush is the inner spiritual enthusiasm which burns but does not consume. In this place of silent communion with God, we receive all true guidance and inspiration.

Our lesson does not teach us that in the outer there is only one nation of people on the earth whom the Lord has led and instructed, who are especially his. All who know God and who trust in him and obey him are children of Abraham, are Israelites. "Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. . . . They are blessed with the faithful Abraham."

Israel typifies in us our true spiritual thoughts. Only through those high ideas and purposes which are spiritual can we come into direct communion with God and receive blessings and overcome error. It is as children of Israel (our spiritual thoughts within us) that we have the "burning bush" experience, wherein the light of intuition and enthusiasm, or flame of fire, burns in our hearts without consuming any of the nerve tissues of our bodies. This flame does not deplete the organism as an excessive amount of brain work done in personal consciousness depletes it. Spiritual inspiration strengthens, vitalizes, and uplifts the whole man.

From heaven, the realm of divine ideas within, speaks the still small voice of Spirit. We are protected, preserved, and guided by the Spirit of the Lord all the way from the darkness of ignorance and sense (Egypt) to full possession of the Promised Land (perfect spiritual understanding and expression in soul and body). "And thou shalt keep his statutes, and his commandments, . . . that it may go well with thee, . . . and that thou mayest prolong thy days in the land, which Jehovah thy God giveth thee, forever." "And ye shall serve Jehovah your God, and he will bless thy bread, and thy water; and I will take sickness away from the midst of thee." "If a man loves me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode

with him." "Ye shall be holy; for I Jehovah your God am holy."

QUESTIONS

1. What is represented by Sinai, or Horeb, and the ascent of Moses into the mountain to receive the divine law?

2. Who are the children of Abraham? Explain.

3. Through what in us do we receive blessings and have experiences in overcoming, such as are narrated in our lesson?

4. Explain the "burning bush" experience. Compare spiritual inspiration and brain work as to the effects that they have on our organisms.

5. Why should we keep "his statutes and his commandments"?

LESSON 6, FEBRUARY 10, 1924.

Unity Subject—COURAGE AND FEAR.

International Subject—THE FAILURE AT KADESH.—Numbers 14:1-10.

1. And all the congregation lifted up their voice, and cried; and the people wept that night.

2. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would that we had died in the land of Egypt! or would that we had died in this wilderness!

3. And wherefore doth Jehovah bring us unto this land, to fall by the sword? Our wives and our little ones will be a prey: were it not better for us to return into Egypt?

4. And they said one to another, Let us make a captain, and let us return into Egypt.

5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6. And Joshua the son of Nun and Caleb the son of Jephunneh, who were of them that spied out the land, rent their clothes:

7. And they spake unto all the congregation of the

children of Israel, saying, The land, which we passed through to spy it out, is an exceeding good land.

8. If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey.

9. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defence is removed from over them, and Jehovah is with us: fear them not.

10. But all the congregation bade stone them with stones. And the glory of Jehovah appeared in the tent of meeting unto all the children of Israel.

GOLDEN TEXT—*Jehovah is with us: fear them not.* —Numbers 14:9.

SILENT PRAYER—*Through my indwelling Christ, all the power of the Almighty is mine; therefore I am strong and of good courage.*

The Promised Land represents the subconscious in man. In Genesis the subconscious is symbolized as the Garden of Eden. Man abused the privileges of this wonderful storehouse of the Lord, and was driven to a desert place without. But he has always yearned to return. The sons of God are not at home in a realm where matter binds them on all sides. They are spiritual and their minds naturally revert to the place where spiritual forces prevail. Paul refers to this as a country from which we came forth and to which we are to return. Those who behold this possibility and are striving to fulfill the divine law are the children of Israel on the way to the Promised Land.

Joshua means I AM, and Caleb, faith. These two are ready to take up the conquest of the land which has been found so rich, but the remainder of the spies make such discouraging reports about the size and the strength of the people occupying that land that the children of Israel refuse to go over and possess it.

This incident is strikingly illustrative of the mind in which a thought of inability overpowers the faculties

that make for ability. None of us is in conscious possession of the ability to go into that great realm of the soul and at once master its elemental energies. But the I AM, coupled with spiritual faith, Caleb, will develop power as needed, and the conquest finally will be accomplished.

If we go forward fearlessly to the overcoming of those error tendencies and forces that seem so strong in us at times, and trust in the power of the Christ to give us the victory, we shall find that those error tendencies are "bread" for us (see verse 9 of lesson); that is, the substance of our being which we formerly gave to their support, through our thoughts, will be used for the sustenance and upbuilding of the new man, the new kingdom, in our consciousness. We shall prove that "their defence is removed from . . . them," when we quit defending them by believing in them and fearing them. They will then quickly pass away, even the most terrifying of them, and we shall find ourselves quite able to overcome them, since Jehovah is with us. All the power of the Almighty is ours when we listen to and follow our I AM (Joshua) and our faith (Caleb). If we do as the children of Israel did—give ear to the fears of the personal self—sense desire grows stronger in us (the Israelites wanted to return to Egypt). We shall wander in the wilderness of our confused thoughts until the old fears of failure ideas wear themselves out (those who murmured died in the wilderness), and we shall have developed strength and courage enough to go in and possess the land.

This Promised Land is the so-called psychic realm, and thousands are entering it in search of the occult. But they are not protected by the Lord, nor is their I AM centered in spiritual faith. Without these safeguards they are likely to be attacked and overcome at any time by the strong people in possession of that land. We often are called upon to help those who have ex-

perimented with and quickened forces that they cannot control. Hypnotism, mediumship, telepathy, occult breathing, and the many quick methods for developing the psychic are of this class. They should be avoided by those who wish to observe the divine law. We cannot force the unfoldment of the sleeping powers of the soul. The awakening must be gradual and under the direct impulse of the Christ mind. (See verses 39 to 45 of the fourteenth chapter of Numbers.)

QUESTIONS

1. Who are the children of Israel on the way to the Promised Land?

2. What do the words, Joshua and Caleb, mean?

3. The refusal of the children of Israel to go over and possess the land is illustrative of what?

4. Explain how the people of the land will be "bread" for us, and how "their defence is removed from . . . them."

5. When is all the power of the Almighty ours? What occurs when one does as the children of Israel did in this lesson?

TO UNITY SUBSCRIBERS

We are simplifying our subscription records. If you are asking a change of address, you can very materially assist us by observing these two points:

1. Always send old address as well as new.

2. Give the name of each magazine for which you ask change of address.

We thank you for your coöperation.

Wee Wisdom animates the intelligence of the child, softens the disposition, ennobles the character, and enriches the life.

This day shall change all griefs and quarrels into love.—*Shakespeare.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

THOUGHT CONTROL

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." The peacemakers are called the children of God. The poor in spirit are those who are humble-minded; they accept the truth and enter into the peace and the joy that come by obeying God.

This verse has nothing to do with persons who are poor in a financial way. It is the will of God that those who trust in him shall have plenty and shall not lack any good thing.

BRING ALL THOUGHTS INTO CAPTIVITY

You request an explanation of John 15:7: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you."

To abide in a certain place is to live there; it is not to visit that place occasionally, and spend the greater part of one's time somewhere else. On page 3 of our little booklet, "Silence," we read: "Some who are faithful in making statements of Truth in the silence do not see their true word manifest, because they take up their old line of thinking after the silence, and carry it out in thought and word until the next silent hour. The mind cannot be renewed very fast at this rate. As transformation of body and affairs depends upon the renewing of the mind, something more than holding thoughts in the silence is required. *Every* thought must be brought into captivity to the obedience of Christ. In silent prayer and meditation we take control, but we must learn to keep in dominion, and to think Truth all the time, instead of allowing ourselves to fall back, after the silence, into the currents of mortal thought."

To think that which corresponds to Truth all the time, and never to fall in one's thinking to the limitations and errors of the personal self, is to have the Christ words abide in one. To abide in the Christ is to remain in the same consciousness of life, of power, of love, and of Truth that Jesus Christ was in. If we do this we never can fail in any demonstration of good that we wish to make; whatever we ask shall be done to us; whatever we decree shall come to pass.

GOD IS TRUTH

Please tell me how Truth can heal when everything else fails. How can I apply it? I always speak the truth; I hate a lie. Should we pray to Truth instead of to God?

Truth is not something apart from God. Truth is all that God is; it is that which through our thought, word, and deed speaks of God. Jesus Christ summed up Truth in his life. He *lived* Truth—he lived a Godlike life.

Evil is not Truth, because it does not belong to God. Only the good is true and enduring. Sin and sickness and poverty do not belong to God, because they are not true; they cannot endure forever. Ordinarily when people mention speaking the truth or telling a lie, they are talking about the statement or the misstatement of some fact. Truth pertains to God, not to facts, for facts are sometimes good and sometimes bad. God always is good.

You must think of the meaning of the words of the prayers that we have sent you. You will see that the words of all these prayers are expressive of some good. For this reason they are called words of Truth, Truth statements, and so on.

For your full healing, see God in your flesh. This is the teaching of Jesus Christ. See good in your flesh. This is seeing God. What you see in mind you will express in body; therefore hold only pictures of perfection.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Denver, Colo.—D. had been exposed to scarlet fever, and by Tuesday night she was a very sick little girl. Her temperature was so high that she was delirious. Then we telegraphed you. She seemed more quiet that night. By Wednesday afternoon she was much better and by Friday she was up and well. Your all-powerful word of Truth surely accomplished its perfect work. We had been using the very same prayer that you later sent me. How wonderfully Spirit works! When D. was better I became ill. But somehow I never feared. I just relaxed and rested and soon a feeling of strength and health came over me and I got up. The next morning I was as well as ever.—*Mrs. I. H.*

Muncie, Ind.—I wrote you for prayers for the healing of paralysis of one side of my face. About the time you must have received my letter I noticed an improved condition. Each day there was some improvement until now, two weeks later, there is an entire healing. This is only one of the many demonstrations which I have experienced in knowing the Truth.—*I. R.*

Los Angeles, Calif.—I had a most comfortable trip from New York City and feel very grateful for your help. I did not suffer from car sickness or headache. I am inclosing a love offering, with many thanks.—*A. J. B.*

Rochester, N. Y.—I am glad to report that even before my daughter's letter reached you I had regained the use of my hand. I am very grateful to God and to Unity for the loving service that made such a demonstration possible. —*C. R. D.*

Macon, Ga.—You may discontinue prayers for me, as my bowels are completely healed. I praise God and Unity for the many blessings that I have received through you.—*Mrs. R. E. T.*

Milwaukee, Wis.—You may discontinue the prayers on my behalf, as I am completely recovered from diabetes. I thank God and Unity, and I am inclosing a love offering for your use.—*Mrs. L. D.*

Los Angeles, Calif.—A few days after I received your letter I was taken with another severe hemorrhage and lay in bed three days, meditating on the Truth statements and reading Unity. I suffered severe pain. Finally I said aloud: "I'm tired of this; I have a right to be whole. I want to be whole. I want every pain and every adverse condition to leave me." The pain vanished. I got up, dressed, and prepared supper. The hemorrhage ceased and I feel better than I have for a year. I feel that through your help and teaching the power of the Holy Spirit was able to manifest through me wonderfully.—*Mrs. C. B. S.*

Blue Plains, D. C.—Your prayers never have failed to help me and mine. I had a claim of neuritis in one of my lower limbs. The pain was terrible, although I tried in every way to ignore it and to hold to the spiritual idea of myself. Finally the pain became unbearable, and my husband wrote to you. A few days after the letter was sent, I was healed. I will always thank God and you for the wonderful blessing.—*Mrs. J. R. G.*

Menard, Tex.—I have received the prayer, and oh, the good it has done me! I can help myself, wash, and do all the work of a housewife; before I received the prayer I was helpless. I have been brought from the dreary paths of sickness to the new light of life.—*R. W.*

Perry, Ohio—I wrote you during your week of healing to pray for my husband, who was insane. Last Saturday he was released from the asylum. Oh, I thank God and you from the depths of my heart for this wonderful demonstration of God's love.—*N. E. S.*

Omaha, Nebr.—I wrote to you asking for your prayers for healing of bladder trouble, and I am glad to say that I am well. I have prayed daily and I am blessed with health. Praise God and Unity. I send an offering with love.—*A. M. P.*

La Farge, Wis.—I wrote you asking prayers for my niece. She began to get better almost as soon as my letter was mailed and today she was able to attend school. I thank you for your prayers.—*B. L. W.*

Brooklyn, N. Y.—I now can write to you in person. I had lost my sight because of high blood pressure. But, praise God, through your kind prayers I have recovered my sight.—*Mrs. L. M. S.*

Detroit, Mich.—I wrote you about the lump on my son's wrist, and asked prayers for him. The lump has entirely disappeared. Many thanks to Unity.—*Mrs. T. H.*

PROSPERITY

Bangor, Maine—I should like to have you send me another prosperity bank. I have received help. My husband's business was very dull and it seemed almost impossible to get money for the necessary things. After we began the affirmations, business immediately began to improve and now he has so much to do that he has had to hire help. I thank God and Unity for the help which I have received.—*Mrs. R. S. M.*

Los Angeles, Calif.—I have given prosperity treatments to two persons. One had his salary increased; the other one obtained work and is making more money than she ever made before. By using the affirmation you sent me, we got the right workmen to build our house. I have been wonderfully helped through you. I give out some of your literature every day. I know that I am being guided and directed by infinite wisdom.—*Mrs. F. M. W.*

Washington, D. C.—"Jehovah is my shepherd; I shall not want." This statement of confidence in God has meant a great deal to me. Some days ago I wrote for help in finding my watch, and after sending the letter I felt much better. Three days afterward I found the watch. I have received a letter from the Civil Service Commission stating I am qualified for appointment whenever a vacancy occurs. I am very happy.—*L. T. G.*

Tulsa, Okla.—A year ago, when I first wrote you for help, I was a physical wreck, financially distressed, and overburdened with domestic troubles. Today I am happy. I do not worry about money, for I have learned that God supplies my every need. I am enjoying the best health I have had in years. I am truly grateful to God for showing me the way, through your help.—*D. C.*

Yonkers, N. Y.—I thank you for your interest and prayers. I have enjoyed a great season of love and prosperity. Many doors that were closed have opened to me. God be praised! I needed clothing; I needed money; I needed friends. God has given them to me.—*Mrs. Anna D. Borden.*

Detroit, Mich.—A short time ago I wrote you asking for prayers that I might be successful in disposing of my business. I sold out in less than three weeks. May God bless you in your good work.—*Mrs. S.*

Malvern, S. Australia—The week the prosperity bank came I obtained a good position. I am delighted with my work.—*M. R.*

New York, N. Y.—Not long ago I went to a breakfast at a large hotel. I went into the ladies' room and left my bar pin on the dressing table. I did not miss it until about two hours later. I went back and looked for it, but it was not where I had left it. All my friends said: "Oh, it is gone for good." I said: "No, it isn't. I am sure I shall get it." I kept my little prayer in my mind: "God is my help in every need." My pin was returned to me. The finder seemed to be almost as happy to return it as I was to find it. Many things like this have happened since I have studied Unity, and have shown just what faith can do. I thank you from the bottom of my heart.—*Mrs. R. E. B.*

San Antonio, Tex.—I sought your assistance for prosperity, because I had lost my position. The government discharged me, among a number of others, because of a reduction to be made in the force. I was given fifteen days notice, before my time was up, to look for another position. There being a limited demand for workers in my trade, which is that of airplane mechanic, I did not seek outwardly for another place; I sought the silence and your assistance. On what was to have been the last day of my retention on the pay roll, an employee quit to take a job elsewhere. This left a vacancy in which I was placed without losing a day's pay. Such is the dispensation of Spirit.—*L. N.*

Craddock, Va.—I wrote you asking your prayers for the restoration of some clothing that I had lost, also concerning my husband's position. Two days after I sent the letter all my clothing was returned to me, and not a piece was missing or damaged. My husband has recently been offered a position which we consider a splendid opportunity for him to better himself. We are truly grateful to God and to Unity.—*Mrs. L. H. R.*

Los Angeles, Calif.—We always enjoy the prosperity bank and it surely works wonders for us. My husband found a position a few days after I asked you for prayers, and I am obtaining new pupils. We are encouraged. Through your help I am learning to realize the Source of my supply.—*M. C.*

Watts, Calif.—I inclose an offering, one tenth of my weekly salary. I wrote you asking for help to find employment and the next day I found one of the best positions that I ever have had. I like the work very much.—*R. L. T.*

Des Moines, Iowa—You may discontinue your prayers for me. I got a position a few days after I wrote to you. I am thankful to God and to Unity for this.—*R. M. W.*

HELPED BY UNITY LITERATURE

Kenmore, Ohio—Unity literature has been a great comfort to me. Since coming into touch with Unity I find what I have wanted in religion. Last week I had a splendid demonstration of answer to prayer. My husband lost a package of money and valuable papers belonging to his employer. He advertised in the daily papers several times. Finally, as nothing had been heard of the package, we felt that it was our loss, and we expected to replace it. I had been praying daily, with my little boy, asking the Father to make it possible for the money to be returned to us. Friday afternoon I prayed aloud, using the meditation in Weekly Unity. Suddenly I was impressed to look up Wednesday's paper (the issue of the day following the loss) and there I found an item we had overlooked. My husband made the necessary identification and the package was placed in his hand.—*Mrs. H. B.*

Los Angeles, Calif.—Weekly Unity is a wonderful blessing to me. This morning I was battling with self. I was almost worn out and had only half succeeded when my Weekly Unity came. Because of the wonderful messages it brought I won the battle. Your literature seems to fit marvelously into the need of the moment. May God bless and prosper you.—*G. L. L.*

New Orleans, La.—Since I became interested in Unity I have seen things in a different light. I was desperate on account of troubles, but now I know that God and Unity are helping me, for I feel like a new person. When I begin to fell blue, I read Unity magazine and say prayers which I have learned; then I feel perfectly well and happy again. —*Mrs. J. O. M.*

Dallas, Tex.—I have received wonderful benefits from your "Book of Instructions," and from your letters and prayers. I rejoice in the new life which your teachings have brought to me.—*G. H. W.*

TITHING

Jackson, Mich.—I am inclosing the usual tithe. The benefits that I have received from tithing have been many and important. Daily I lift up my eyes to Him who guides me safely through every undertaking. I thank you for your prayers and I know that they are being answered daily, in His name.—*Mrs. E. P. A.*

Kelso, Wash.—I inclose my tithe for this month. I have had steady work ever since I started to tithe.—*T. C. S.*

CORRESPONDENCE SCHOOL

Fulton, Ill.—I am sending in the last Correspondence School lesson and shall be pleased to receive the certificate. Wonderful has been the effect of the lessons, not only upon my own mind and character, but also upon those with whom I am associated. I have been able to help keep sickness from our household. I have learned to forgive and I have increased faith and confidence through having studied the course.—*F. W.*

French Settlement, La.—I am sending in answers to the final test questions of the Correspondence Course and must tell you I have enjoyed all the lessons. I profited a great deal from the course and wish to express my heartfelt thanks to you for your kind and courteous treatment of me and my work. I advise all who would get a fuller and deeper realization of the Scriptures to take up the course. —*E. E.*

New York, N. Y.—I wish to thank you for the certificate. I feel that I have obtained a wonderful realization from the Unity Correspondence Course. The teaching is well named, "Practical Christianity," for I find it practical in all phases of life. I know that God is with you, for the literature radiates love and harmony when I receive it.—*E. M. K.*

CONTROL OF ELEMENTS

Stark, Kan.—In August, 1922, when a drouth was spreading over the land, I telephoned Silent Unity to pray for the cornfields. The stalks and the blades of the corn had dried and the fields did not look like they would yield anything. Then we were blessed with a good rain. The blades and the stalks did not change, but the ears of corn filled out and the field made a very good crop.—*Mrs. W. H. S.*

Munsing, Mich.—Your prayers were answered. Our city was in grave danger, owing to forest fires. Hundreds of men were fighting them. After writing you I did not worry, for I knew that God would protect us. As I write it is raining hard. I thank you from the bottom of my heart.—*Mrs. H. H. M.*

Chinook, Alta., Can.—In our last letter to you we asked for your coöperation in prayers for rain. We have had two good rains. Our hearts are filled with thankfulness and praise to God who has answered your prayers and ours so bountifully.—*Mrs. J. P. W.*

BE YE TRANSFORMED

Denver, Colo.—Many good things have happened since Unity came into our home. As soon as I had written the letter to you, asking for prayers for prosperity and health, things began to adjust themselves. Problems have been solved that no one but God could have adjusted. I could not sleep nights for some time; now I sleep peacefully and feel refreshed in the mornings. I have been healed of constipation. I am growing younger in appearance every day. My hair had started to turn gray, but the natural color is being restored. I am truly thankful. My husband is well and happy. Work does not seem to tire him.—*W. W. D.*

Washington, D. C.—I thank God and dear Silent Unity for the wonderful good that I have received. I am feeling like an entirely new person. I shall never be able to express my thanks. I am also thankful for what you have done for my husband. I firmly believe that your prayers have induced these changes.—*Mrs. I. W.*

St. Louis, Mo.—I have been lifted out of a world of poverty, sickness, and worry, to a new life. My husband has been healed of the drink habit and has become a changed man. I am very thankful to God.—*Mrs. M. S.*

FREEDOM

Angels Camp, Calif.—I formerly was unwise in my spending of money. My tobacco bill alone used to amount to fifteen dollars a week. Thanks to Unity, I now dislike smoking very much. There was no craving to conquer, no need for self-control, although I had smoked for more than twenty years.—*R. H. C.*

Seguin, Tex.—Your letter found me in a frame of mind different from any that I had experienced before in all my life. I have been able to drop the many worries that have beset me. I seem to be evolving into a frame of mind so peaceful that at times I am astonished.—*Mrs. M. E. W.*

Barron, Wis.—I am thankful for your prayers and God's mercy. He has taken the tobacco habit away from me after I had used tobacco about sixty years. May God bless you and your work.—*C. T. B.*

Woodlawn, Ala.—I wrote you asking for your prayers for my husband, that his health might be restored. Since then he has quit drinking and he has been healed of a back trouble that had bothered him twelve years. He has quit using profane language.—*Mrs. S. O. B.*

FROM CHILDREN

Valencia, Pa.—I wrote to you asking your prayers for success in my examination. I now report to you how wonderfully I succeeded. I seemed to have a clearer vision of my lessons, so much so that my teacher remarked to my sister: "D. is doing better work now than at any other time during the term." I studied faithfully and tried to follow the directions in your kind letter. I received my diploma. I am so glad and thankful. Your prayers have helped me to realize my heart's desire.—*D. T.*

Jacksonville, Fla.—Several months ago I wrote asking you for prayers for the removal of a lump on my wrist. I am so glad to tell you that this lump is entirely gone. I thank God and Unity.—*D. C.*

Hartshorne, Okla.—I wrote you asking prayers to help me overcome nervousness when I played. In the contests I won first place both times and was not the least bit nervous. Since then I have played again before a very critical audience and was not nervous. I want to thank you very much for your aid.—*L. W.*

MISCELLANEOUS

Danville, Ill.—About a year ago I wrote to you for my first prosperity bank and have had one most of the time since. I cannot express my gratitude strongly enough for the help that I have received through the help of God and Unity friends. Because of eczema on my hands, I could not do any work. Now the eczema is all gone. I can joyfully say: "I have no fear of lack, for I know that God gives the supply." "I am peaceful, happy, and healthy because I trust in God." You are doing a great work in the world. May God bless you.—*Mrs. M. H.*

Detroit, Mich.—I wrote you asking for prayers for my health. I am glad to say that the day after I sent you the letter I was perfectly healed. I secured a fine position, far better than I had anticipated. I thank you for the wonderful help you have given me.—*C. K.*

Cincinnati, Ohio—I thank you for your great work for us. My husband is being cured of cancer. Aside from this wonderful cure, we are now able to pay our debts. Prosperity seems to be coming our way.—*Mrs. W. H. G.*

New York, N. Y.—I appreciate and thank you for your aid and inspiration in bringing increasing good into my life. I am better physically, mentally, and financially, and am sprouting good word seed.—*L. P. S.*

EDITORIAL ANNOUNCEMENT

UNITY MAGAZINE

During the year 1924 Unity magazine will present to its readers a variety of subjects sufficient to cover the field of metaphysical interest. These subjects will be treated by writers already known to our readers, writers whose spiritual experience and research authorize them to speak with decisiveness.

Charles Fillmore and Myrtle Fillmore, joint founders of the Unity work and editors of Unity magazine, will contribute articles that all readers will enjoy and profit by.

Other writers at Unity headquarters will be:

E. V. Ingraham, lecturer; head of Unity field department.

Francis J. Gable, lecturer; editor of The Christian Business Man.

Imelda Octavia Shanklin, lecturer; head of the Unity editorial department; editor of Wee Wisdom.

Theodosia DeWitt Schobert, for many years prominently associated with Silent Unity.

Of contributors not directly connected with Unity headquarters, we mention the following:

W. I. Hoschouer, lecturer; head of Unity Fellowship, Chicago.

William S. Eldredge, lecturer; conductor of Unity Fellowship, Los Angeles.

Ernest C. Wilson, lecturer; head of the Harmonial work at Minneapolis; editor and publisher of the Harmonial Thinker.

Horatio W. Dresser, internationally known as an exponent of Truth; author of "Quimby Manuscripts," "A History of the New Thought Movement," "The Power of Silence," and other books.

Jennie H. Croft, author of "The Practice of the

Presence," "Joy, *and* The Way of Attainment," and many other metaphysical writings of merit.

Other writers will be announced from month to month. We feel that we are offering our readers a program which all will welcome, and that the year 1924 will be one especially for the readers of Unity magazine.

WEEKLY UNITY

Weekly Unity, our contact periodical, is making a most gratifying growth in circulation. Its readers now number more than 115,000.

Recently there has been added to the pages of Weekly Unity a Metaphysical Digest, in which is given a summary of the most important facts relating to answered prayer, healing as introduced and practiced by the church in general, results of tithing, adoption of the Golden Rule in business, and kindred topics.

The regular features which have contributed to its remarkable success will be perpetuated. These features embrace articles and poems that present Unity teaching in concise, plain language; the Ten O'clock Silence column explains the thought entered into by workers at headquarters; the Things To Be Remembered column, filled with pithy reminders of Truth in all the relationships of life, is conducted by the managing editor, Lowell Fillmore; a Responsive Service, explanatory of the International Bible lesson, is in charge of Charles Fillmore. A vegetarian page alternates with a Good Words Club page. The dietary suggestions are given by Dr. C. A. Newcomb, and valuable information is given as to food and food combinations. The Good Words Club issue is devoted to the interests of this most important movement. Miss Shanklin contributes to the Good Words Club page.

Another department is devoted to extracts from letters written by Silent Unity to persons asking for help.

Weekly Unity is especially good as a means of interesting your friends in Truth. Price, $1 a year.

THE CHRISTIAN BUSINESS MAN

During 1924 we shall attempt to make The Christian Business Man, the magazine for business people, more helpful to those who are applying right principles to commercial affairs than ever before. More business incidents will be related; more personal experiences will be given by men who have achieved success in varied activities.

Early in the year a series of articles will appear on the silence as it is applied to business. This series is from the pen of E. V. Ingraham, who has made a special study of this important part of the Christian life. Additional articles have been promised by Dion Martinez, Ralph E. Boileau, R. H. Condie, and others who have contributed to former issues.

As new clubs are being organized, and as the activities of the older clubs increase, the department of club notes will contain interesting accounts of what the clubs are doing. The Mental Exercise department will continue, and in the Question and Answer pages methods of working out business problems will be given. Lessons in Business from the teachings of Jesus Christ will be a monthly feature during a greater part of the year. In addition to these lessons other articles which direct attention to the use of the Bible in business will appear. A new series of business stories is being planned, based on the lives of men who were successful in ancient times. Frequent lessons will be given on the practical application of Christianity in business, similar to those which have been so helpful the past year.

WEE WISDOM

If in our presentation of Unity periodicals we seem to emphasize the value of Wee Wisdom, it is because the management is so thoroughly in sympathy with the demand from all points in the field for an instruction that will save the children years of wrong thinking and consequent sufferings.

"If I only could have known Truth earlier in life," is a regret often expressed. Wee Wisdom is your opportunity to keep another from a like regret.

Wee Wisdom is a forty-eight page magazine. It contains stories and poems that entertainingly teach Truth, more by suggestion than by actual words. Delightful illustrations, by our staff of resident and non-resident artists, enhance the interest of tale and verse. Each month there are sixteen pages of two-color illustrations.

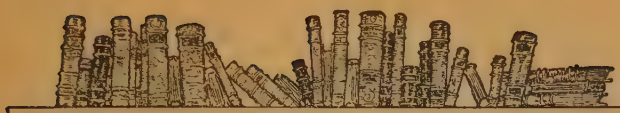
The department, Busy Sunbeams, contains instructions for needlework suited to small fingers. This department is conducted by Frances W. Foulks, who contributes to some of the most popular of American home magazines. Blanche's Corner is a long-established and a favorite section of the magazine. The Booster and Young Authors' departments give our young readers an opportunity for self-expression by letter and story. There is a fascinating puzzle page. The Bible lessons are entertainingly explained by Francis J. Gable, superintendent of the Unity Sunday school. Lessons for Young Students, Home Tots, and other contributions are made by the editor, Imelda Octavia Shanklin.

A mere review of the features of this charming magazine is inadequate to a portrayal of its merits. Sample copies will be sent, if your interest prompts you to ask for them. Subscription price, $1 a year.

BOOK OF SILENT PRAYER

Unity's "Statement of Faith" opens this little pocket volume. This is followed by a comprehensive article on "Prayer," by Charles Fillmore. Many prayers in prose and verse, carefully selected for every need, make up the body of the book. It is well to have a devotional aid of this kind at hand for use on occasions when the thoughts tend to stray or when the mind is preoccupied.

Castilian binding, an artistic, heavy, embossed paper, for 75 cents. Keratol binding, de luxe, price, $2.



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity Magazine, 10 cents; The Christian Business Man, 10 cents; Wee Wisdom, 10 cents; Weekly Unity, 2 cents.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00

Foreign subscriptions, same price.

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as they appear on the mailing wrapper in which the last issue of Unity magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we suggest that, when the blue mark or pink wrapper is noticed, you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. We shall understand that it is your renewal.

Children brought up on the teachings of Wee Wisdom will become men and women with well rounded characters—a joy to themselves and a blessing to the world.

One dollar spent on a child now for Wee Wisdom is bread cast upon the waters to be returned multiplied after many days.

YOU HAVE MADE LIFE LIVABLE

By opening yourself to the teachings of Truth as set forth in Unity literature. And you are whole-spirited and unselfish; you are importuned from within to share with others the advantages which have been yours.

You have learned how to throw off worries and cares, how to heal your bodily ills, how to control conditions, how to master circumstances. Even if you have not made a showing of complete emancipation, you are on the way, and *you* know it, though others may not yet perceive great changes in you and in your affairs. However, you are confident that as you apply the law, you will gradually loose the knots which bind you to the benighted past. In other words, the future is bright before you.

Well and good. We are here to develop ourselves and, as a logical consequence, to help others. Then how about your relatives, friends, and neighbors? Do they have ready access to Unity periodicals?

Who is in a better position to turn the tide of their lives than you are? You can help them face about by sending them subscriptions for Unity, Weekly Unity, The Christian Business Man, or Wee Wisdom, according to their needs.

Read page 96 of this issue for an easy way to do this. The inside of the back cover gives further particulars.

PUBLISHERS' NOTES

Read about the gratification which this correspondent gets from her Wee Wisdom subscriptions: "My tithing money is used to send subscriptions to those most likely to profit by your teachings. I feel that Wee Wisdom gives me the best returns. I subscribed for it for a poor little girl, none of the members of her family ever goes to church. She sent me a note of thanks, and after a while came to see me. I wish you could have seen her little face light up when I asked her how she liked Wee Wisdom and if it had helped her any. She said: 'I thought I would see if God is true, so when I lost my ten-cent piece, I asked him to help me find it. I soon found it in the flower bed. When I was sick with chicken pox, I could not go to sleep. I told God that I wished he would help me to go to sleep and to wake up feeling better, and he did so help me.' She also told of other ways in which she had been helped. What the faith of this ten-year old girl may do for the rest of the family, it will be interesting to know. She is the eldest of six children. To me this is an interesting experience and a paying one; for such things mean more than money."

"Inclosed find twenty-five cents for your booklet called 'Tithing.' Although my father is a clergyman, and I have always heard that a cheerful giver pleases the Lord, I never knew or understood what tithing really means until I read your booklet. I thank you deeply for the information, and I feel that if the churches would distribute this booklet it would clear up the vague notion that most people have on this subject.

"I shall always feel indebted to Unity for this wonderful little book. May God bless your work. I know he does."

Ever since the Healing Conference held at Unity in July, a stream of letters has come pouring in telling of the blessings that individuals have experienced as a result of their attendance at the sessions. Next year there will be another conference; then you can come and be blessed and benefited.

All who desire to help double the subscription list for Wee Wisdom, our magazine for children, show their hands! Only $1 for a year's subscription.

A hearty expression from a bank user: "It is the greatest pleasure of my life to inclose this draft to pay for Unity periodicals. Each Prosperity Bank brings a blessing to our home. Many times I have read the testimonials of the bank patrons, but I never expected to have a like experience.

"After I sent for the first bank, my son was promoted to a more lucrative position. My husband's income doubled; other blessings came in bunches. I received my share of an estate, the settlement of which had been so long deferred that I had forgotten it.

"Truly, God's way is wonderful. I want never to be without your prayers and a Unity bank, because the law of giving and receiving is cleared up for me by its use."

A Cady Calendar over your desk or table will provide you with basic thoughts on which you and your friends can erect a superstructure of happiness, health, and prosperity during the year 1924. The calendar is sufficiently artistic to warrant your sending it to persons of the most fastidious taste. Price, 50 cents.

An all-year-round gift always proves satisfying to both donor and recipient. This being the case, why not present yearly subscriptions to Unity magazine, Weekly Unity, The Christian Business Man, and Wee Wisdom as New Year's presents to those friends who are likely to appreciate them. These periodicals cost $1 a year each.

The business office workers of the Unity School of Christianity join in a thirty minute silence and song service at ten o'clock each morning. On Thursdays and Saturdays, however, a different and rather unique silence is held. From 10 o'clock until 10:30 o'clock no conversation or unnecessary sound is heard. During the service music is played softly.

A correspondent who conducts an Indian school in Arizona writes that the little Indians scramble for Wee Wisdom when it comes.

Whosoever touches the divine spark in a child, has already brought that one into the kingdom. You can do this through Wee Wisdom.

You can subscribe for any one of the Unity periodicals or for all of them by the Unity Prosperity Bank Plan. Read page 96 of this issue.

UNITY GOOD WORDS CLUB

Associated with the new year are new resolutions, new ideals, achievement. The Unity Good Words Club offers a most practical avenue for bringing to fulfillment resolutions and ideals, with self-development and spiritual growth added. Twenty-eight thousand members have entered into covenant with the spirit of the Good Words Club and thereby are enriching their lives. The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State.....

This blank must be signed personally by the one joining.

Members report, if convenient, once each month.

Each member is to obtain at least one new member every year.

The Club pin (gold), for $1.50, and the wall motto pledge card, for 25 cents, are helpful reminders.

(Use this blank for enrollment.)

STUDENTS RECEIVE CERTIFICATES

The following students, having completed all lessons of the Unity Correspondence Course, have been given certificates:

H. J. Wing
Clara Cade
Mrs. A. C. Williams
Frances Dawson
Louise A. Derdenger
Mayme Calkin
Margaret D. Durham
Minnie Schultz
Lillian Henderson
Celeste Curran
Raymond T. Lare

WEE WISDOM—a center of interest for the whole family, from grandfather and grandmother to the tiniest wee! Subscription price, $1 a year.

THE SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth, and who desire to help others to see the Light, are invited to join the Silent-70 and take up this work. Write to us for information. We give the following testimonial:

Portland, Ore.—The tracts and the sample copies which you sent to me are all distributed. Every piece has been given to some one really interested and in need of Unity teachings. My husband leaves the literature at the various hotels that he visits on his trips. We are happy to do this work, because we know that it is doing so much good. I had never dreamed I would find so many hearts hungry for just what Unity has to give. I thank you so much for inviting me to join the Silent-70. I am sending a love offering to cover the cost of the literature that you sent me.—*A. P. A., S-70 No. CQ-18.*

Help to bring one into the Kingdom!

START THE NEW YEAR RIGHT

by resolving that you will give up the tendency to browse around in your reading and by deciding that you will study Truth in a systematic manner under instruction from Unity headquarters. This is an excellent way to gain an understanding which is demonstrable. If you are interested, you may use this blank.

UNITY SCHOOL OF CHRISTIANITY,
Correspondence School Dept.,
KANSAS CITY, MO.

I have been studying the Unity magazines and books for some time and have made a careful study of "Lessons in Truth." Kindly explain to me your plan for giving me personal instruction in my home.

Name .....

Address .....

City ..... State.....

DIVINE REMEDIES

A New Textbook on Healing

Giving the mental cause and the spiritual cure of diseases, in order to help those interested in spiritual healing to heal themselves and to aid others in restoration to health.

"Divine Remedies" takes only sufficient cognizance of the name of each disease to make the mental correspondence clear, the greater part of the space being devoted to instructions on the way to overcome adverse conditions and ailments. Affirmations to fit each case are given.

Generally speaking, people do not readily see their own failings and shortcomings. If you are suffering from some physical ill, the index of "Divine Remedies" will refer you to that part of the text which will help you to uncover the error thought that produces the trouble.

"Divine Remedies" will help you make your demonstration of perfect health.

Paper binding. 75 cents; keratol, $3.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in February Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.

February 20 to March 20

I mentally eat the spiritual substance and drink the spiritual life of Christ, and I am made whole and well in every part.

PROSPERITY THOUGHT

Held daily at 12 m.

February 20 to March 20

I acknowledge Thee as my unfailing resource and my spiritual prosperity is assured.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your Christmas purchases direct from these addresses.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.
CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 1600 62nd st.; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Mrs. E. F. Short, rm. 18, First National Bank bldg.
Fresno—Unity Truth Center, 122 N. Van Ness ave.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Home of Truth, 1140 B st.; Hewitt's Bookstore, 117 Pine st.; Long Beach Unity Society, 1150 E. 4th st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave; Bullock's.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave.; Unity Center, 2137 23rd ave.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; Brown's Bookstore, 190 E. Colorado st.
Sacramento—Unity Center, 1415 L st.; Unity Study Class, 621 18th st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st.
San Francisco—Unity Center, rm. 316, 165 Post st.; Metaphysical Library, 3rd floor, 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, American hall, cor. 20th and Capp sts.; San Francisco Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 205 W. Main st.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Truth Center, Palmknolla, Petaluma ave.
COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Unity Truth School, rm. 204, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.
D. C., Washington—Unity Society, 1326 Eye st., n. w.; Woodward

and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity, 302 Clark bldg.
Orlando—Carper's Book Store, 34 S. Orange ave.

GA., Atlanta—Miller's Bookstore, 64 Broad st.
Savannah—Adler's Department Store.

IDAHO, Boise—Arch, Cunningham & Co., 910 Main st.

ILL., Chicago—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Mrs. Alice R. Ritchie, rm. 1010, 8 S. Dearborn st.
Chicago Heights—E. A. Romigh, 1136 Emerald.

IND., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, rm. 135 Dennison hotel.
Kokomo—Mrs. Norman Simpson, 523 S. Washington st.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.

IOWA, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, 409 Ross st.

KAN., Kansas City—School of Practical Christianity, 1936 N. 6th st.

KY., Louisville—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., New Orleans—P. L. Brothers, sr., 1207 Constantinople st.

MAINE, North Windham—The World Helpers of Humanity.

MASS., Boston—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
Springfield—Mrs. Mary Margeson, 356 Main st.

MICH., Battle Creek—Golden Rule Study Class, 255 N. Washington ave.; Unity Study Class, 90 Highway st.
Detroit—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.
Grand Rapids—Ida M. Bailey, Coit road, North park, R. R. 9; Herpolsheimer Co.
Ionia—Lucia B. Vosper, E. Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.

MINN., Duluth—Unity Center, 1017 E. 5th st.
Minneapolis—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7.
St. Paul—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.

MO., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery Bird Thayer, 11th and Walnut.
St. Joseph—Practical Christianity, rm. 22, Ballinger bldg.
St. Louis—Mrs. J. C. Appel, 2631 Russell ave.; H. H. Schroeder, 3537 Crittenden st.; Unity Society, Cabanne and Union aves.; St. Louis Truth Center, 4030 Lindell.

MONT., Butte—Keefe Brothers, 25 W. Park st.

NEBR., Lincoln—Unity Society, 502 Fraternity bldg.

N. J., Atlantic City—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
Newark—Newark Unity Society, Berwick hotel, rm. 336.
Paterson—Unity Truth Center, 148 Oak st.

N. M., Raton—May Schleifer, 321 N. 4th st.

N. Y., Buffalo—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
Chautauqua—The Chautauqua Bookstore.
New York—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Publishing Co., 113 W. 87th st.
Rochester—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
Schenectady—Unity Center, Marcellene Webb Burbridge, 125 Park ave.
Syracuse—Katherine H. Carter, 155 E. Onondaga st.
OHIO, Akron—Unity Church of Truth, 283 S. Main.
Canton—Ralph Young, 139 Cleveland ave., s. w.
Cincinnati—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3rd and Vine.
Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Library, 139 Colonial Arcade, Euclid ave.; Tucker School of Expression, 5012 Euclid ave.; Unity Center, 518 Superior bldg., Superior ave., n. e.
Columbus—New Thought Unity Temple, Seneca Hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
Hamilton—New Thought Unity Temple, 7th near High.
Toledo—Unity Study Class, 656 Pleasant pl.
OKLA., Anadarko—Mrs. Nettie Melton, 216 W. Oklahoma ave.
Muskogee—Unity Truth Center, 133 East Side blvd.
Oklahoma City—First Divine Science Church, 1313 N. Hudson; Unity Center, 305 W. 1st st.; Wiggner Book Co., 128 W. Main st.
Tulsa—Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W. 3rd.
ORE., Park Place—Mrs. Clara H. Rosebraugh.
Portland—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., Philadelphia—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
Pittsburgh—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
Wilkes Barre—Alice B. Sadler, 57 Terrace st.
R. I., Providence—New Thought Center, 72 Weybosset st., rm. 307.
TENN., Knoxville—Frank J. Frye, 400 McKee st.
Nashville—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., Austin—Griegs, 910 Congress ave.
Dallas—Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A.; Unity Self-Help Circle, 1631 Pine st.; Unity Society, 1301½ Elm st.
El Paso—Unity Truth Center, 1728 Wyoming st.
Ft. Worth—Unity Truth Center, 505-513 Worth bldg., Main st.
Galveston—Purdy's Bookstore, 2217 Market st.
Houston—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
San Antonio—Unity Center, Nueces hotel, 511 St. Mary's st.
UTAH, Salt Lake City—Horton Bookstore, 27 E. Broadway.
VA., Norfolk—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.

WASH., CHEHALIS—Mrs. Alice L. Ruth, 986 Washington st.
EVERETT—The Booknook, 2722 Colby st.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, 215 Midwest bldg.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SYDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., SASK., MOOSE JAW—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Truth Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg., Granville st.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
ENG., LIVERPOOL—Miss Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12, and 33 Imperial bldg., Ludgate Circus, E. C.; The Rally, 39 Maddox st., W1.
NEW ZEALAND, AUCKLAND—Auckland Sunday School Union, Darby st. (P. O. box 124).
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491.

UNITY PROGRAM

Each Sunday a program devoted to the local activities of the Unity Society of Practical Christianity is distributed at all of the services.

This program contains not only a schedule of the day's services, but also news of happenings at headquarters, liberal extracts from talks given before classes during the week, testimonials, and so forth.

Those wishing to keep in closer touch with our work may obtain a year's subscription to this newsy, pithy program for $1.00.

If you desire to start some one on the right path for the new year, send "Lessons in Truth" to that one. Persons of all creeds and denominations have placed the stamp of approval on this book, as it expands their previous conceptions of God and of man's place and part in His universe. Prices, according to binding, 75 cents; $1.50; $2.00; $3.00.

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Paper, 75 cents; cloth, $1.50.

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for
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Write the names and addresses of the three persons to whom you are sending subscriptions, on a sheet of paper and inclose with blank. 1-24

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